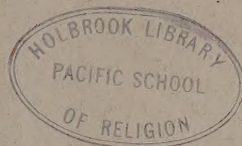


V. 27
1950/51

Planning and Building the New Church

Church Management



Illustration, courtesy of Pittsburgh Plate Glass Company

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These doors, designed by Myers Brothers, have been installed in Saint Matthew's Episcopal Church, Wheeling, West Virginia

October, 1950

• Volume XXVII •

Number One

"J'apprends à parler le français avec un . . ."*

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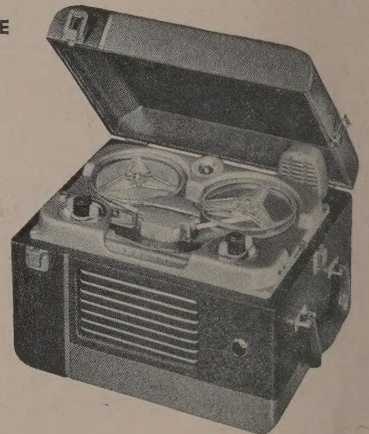
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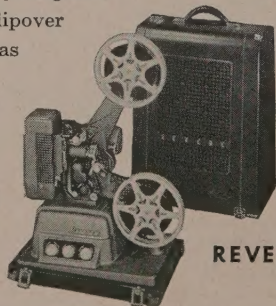


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Selected Short Sermons by Earl Riney

A person can hate you wholeheartedly but if you refuse to give him anything but friendliness his hate will usually die of starvation.

* * *

Success in business organization is much like an election to office; you require the majority of the votes behind you to win.

* * *

Getting too dependent on the things we may lose, is almost as bad as wanting the things we can't have.

* * *

A bore is one who talks about himself, when you want to talk about yourself.

* * *

We should lay up in our minds a store of goodly thoughts, which should be a living treasure of knowledge always with us, and from which, at various times, and amidst all the shifting circumstances, we might be sure of drawing some comfort, guidance and sympathy.

* * *

We should avoid negative thoughts. A negative thought is any thought of failure, disappointment, or trouble; any thought of criticism, or spite, or jealousy, or condemnation; any thought of sickness or accident; in short any kind of limitation or pessimistic thinking. Any thought that is not positive and constructive in character, whether it concerns you or anyone else, is a negative thought.

* * *

It is possible to hold a high moral standard for others and to become righteously indignant when they violate it, but at the same time not to apply it to the conduct of one's own life.

* * *

Don't plead a headache when asked to join some little group your friends have planned. That is a transparent excuse which will fool nobody; indeed, it may make you feel foolish and selfish—which you are.

* * *

Even if you should overwork yourself trying to get people to heaven, you may break under the strain and fall into the delusion that you are going to hell. The black imps will torment the saint who violates the laws of health as readily as the sinner.

* * *

The truth is hard to find. Unless all of us make an about-face and become honest and forthright in our dealings with others, the time may arrive when we won't even trust ourselves.

REVELL BOOKS + REVELL BOOKS + REVELL BOOKS

FAITH CAN MASTER FEAR

by G. ERNEST THOMAS

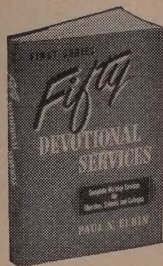
Ministers are so often asked, "Where can I find peace of mind?" "Where can I find peace of soul?" Here are the Christian answers—direct from the Word of God. From a distinctly Christian point of view the author draws from the knowledge of human nature that modern psychology has revealed and described the faith that can drive out doubts and fears. This book is a must for every minister's study. **\$2.00**

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by A. W. TOZER

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THE EDITOR'S DRAWER

The Lorrain Fellowship

The editor spent a week in September with a group of United Church of Canada ministers at Camp Lorrain, about a hundred miles north of North Bay, Ontario, Canada. Here, on the shores of the beautiful Lake Timiskaming, we explored many phases of church life.

One situation was exposed which will interest some readers of *Church Management*. Northern Ontario (The North Country) is primitive in some ways. Churches are small, but they are active. Placement committees have difficulty in filling the demands. James A. Lyttle, who heads the placement committee of the Toronto Conference, has found that there are occasionally some American ministers who like to serve in this country during the vacation weeks. Maybe it is an idea which will appeal to you.

Here is nature at its best. Gold, silver, and other mining ventures are in full production. Fish are practically popping out of the rivers and lakes. There are comfortable parsonages for yourself and family and responsive congregations.

If you would like a vacation like this, drop me a line and I will see that Mr. Lyttle has your name.

William H. Leach

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A List of 60 Church Campaigns Directed Since 1948 by Wells Organizations

METHODIST

<i>Raised</i>	<i>Church and City</i>
\$302,000.....	First Methodist, Big Spring, Texas
300,000.....	Lakewood Methodist, Cleveland, Ohio
278,000.....	First Methodist, Little Rock, Arkansas
*250,000.....	First Methodist, Lake Charles, Louisiana
224,000.....	First Methodist, Pampa, Texas
200,000.....	St. John's Methodist, Lubbock, Texas
*200,000.....	First Methodist, Pasadena, Texas
*200,000.....	First Methodist, Shreveport, Louisiana
191,000.....	First Methodist, Vernon, Texas
181,000.....	First Methodist, Baton Rouge, Louisiana
177,500.....	First Methodist, Beaumont, Texas
161,000.....	First Methodist, Ponca City, Oklahoma
156,300.....	Broadmoor Methodist, Shreveport, Louisiana
150,200.....	First Methodist, Marshall, Texas
*150,000.....	St. John's Methodist, Santa Fe, New Mexico
*150,000.....	Capitol Hill Methodist, Oklahoma City, Okla.
133,150.....	St. Paul's Methodist, Las Cruces, New Mexico
132,000.....	Asbury Methodist, El Paso, Texas
105,000.....	First Methodist, Midland, Texas
105,000.....	First Methodist, Silver City, New Mexico
100,000.....	First Methodist, Blair, Nebraska
*100,000.....	Mangum Memorial Methodist, Shreveport, La.
*100,000.....	University Methodist, Lake Charles, Louisiana
97,000.....	First Methodist, Raymondville, Texas
97,000.....	First Methodist, Kerrville, Texas
*92,000.....	First Methodist, Carlsbad, New Mexico
87,800.....	Lovington Methodist, Lovington, New Mexico
83,000.....	Austin Avenue Methodist, Waco, Texas
*75,000.....	Havelock Methodist, Lincoln, Nebraska
70,000.....	Noel Memorial Methodist, Shreveport, Louisiana
66,400.....	Oak Forest Methodist, Little Rock, Arkansas
† 37,000.....	First Methodist, Marshall, Texas

EVANGELICAL & REFORMED

\$ 72,000.....St. John's Evang. & Reformed, Ft. Worth, Tex.

† Annual budget campaign

DISCIPLES OF CHRIST

<i>Raised</i>	<i>Church and City</i>
\$332,200.....	Central Christian, Wichita, Kansas
280,000.....	University Christian, Fort Worth, Texas
203,500.....	First Christian, Ponca City, Oklahoma
168,000.....	First Christian, Corpus Christi, Texas
152,000.....	South Street Christian, Springfield, Missouri
*150,000.....	Lakewood Christian, Cleveland, Ohio
126,400.....	Central Christian, Danville, Illinois
109,000.....	First Christian, Perry, Oklahoma
86,000.....	First Christian, Elyria, Ohio
75,300.....	Central Christian, Spokane, Washington

PRESBYTERIAN

\$562,000.....	New York Ave. Presbyterian, Washington, D. C.
300,000.....	Westminster Foundation, Oklahoma
290,000.....	First Presbyterian, Shreveport, Louisiana
*200,000.....	Decatur Presbyterian, Atlanta, Georgia
163,500.....	1st & Calvary Presbyterian, Springfield, Mo.
151,000.....	First Presbyterian, Endicott, New York
128,000.....	Gordon Street Presbyterian, Atlanta, Georgia
107,100.....	Hemphill Presbyterian, Fort Worth, Texas
90,000.....	Glen Avon Presbyterian, Duluth, Minnesota
81,200.....	Northridge Presbyterian, Dallas, Texas
51,000.....	Paterson Memorial Presbyterian, Sarnia, Ont.

BAPTIST

\$291,750.....	Third Baptist, St. Louis, Missouri
245,000.....	First Baptist, Washington, D. C.
120,900.....	University Baptist, Fort Worth, Texas
*100,000.....	Central Baptist, Sarnia, Ontario
90,600.....	First Baptist, Alton, Illinois

EPISCOPAL

\$322,000.....	St. Mark's Episcopal, Shreveport, Louisiana
119,200.....	Trinity Cathedral, Little Rock, Arkansas

* Goal of a campaign in progress

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Ministerial Oddities

Collected by Thomas H. Warner

NOTICING a decline in the buttons in the collection plate, Rev. W. A. Gibson, vicar of Wimbledon, London, remarked that buttons are now costlier than pennies.

* * *

The parish of Lindfield, Sussex, England, is facing a crisis. The trouble is that the cemetery receipts have fallen off. Because the cemetery is "not doing normal business," there is a deficit of four pounds odd in the parish council's last year accounts. People are not dying as fast as they should. Burial fees and sale of grave lots have dropped, while maintenance costs have risen sharply. The council has had to sell some war stock to tide over the crisis.

* * *

Some English ministers have organized regular film shows. This has alarmed cinema exhibitors. One alleged that starting with only religious films, ministers because these "did not pay" went on to commercial films.

A minister remarked: "It is pitiable to hear such a peevish cry from the commercial Goliath about young David, who has not as yet slung a decent stone."

* * *

In the parish church of Shelland, Suffolk, England, the people have sung hymns to a barrel organ for more than a hundred years. Occasionally the thirty-six tunes of its repertoire were varied with a harmonium accompaniment. The first organs in most village churches were barrel organs. They replaced the village band which used to provide the music when the people gathered for worship. The fiddlers played first for the hymns and afterwards for the festivities on the village green.

* * *

The 800-year-old Norman Church of Stoke Orchard, England, held its first wedding in 1948. The church had never before been licensed for marriages.

* * *

The vicar of St. John's Church of England School, Kilburn, baptized the dolls of the children of the school. He said he uses this method to bring the children closer to the church and give them the feeling of being part of it, to familiarize them with the service and impress them with its importance.

He explains: "I take a class to church

(Turn to page 69)

CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXVII
NUMBER 1
OCTOBER, 1950

Build for a Happy Church Family

WHAT is the first step in planning the church building? Briefly it is this: find out what functions you wish the building to perform.

Not each of us has the experience of building a home for his family. But many have thought that we would enjoy that experience. We would plan the house to fit the purse and the family. There would be a large, bright living room, a play room for the little children, a den for father. We would locate the house to get the most from its natural setting. We would be concerned with the neighbors, of course, and would try to fit the building into the general scheme of things and comply with zoning laws.

A church should be planned in the same way. The nave and chancel would have the greater emphasis as they symbolize the major purpose of a church building. In it we will seek to find God. But other rooms are needed. There must be areas for study, for play, for recreation and for the transaction of the necessary business.

As the family plans its house for members of the family, so the church will plan its building to take care of the needs of its members. It will be necessary to forecast the growth of church population, the number of children to be born in the community, the comparative increase or decrease in the family incomes.

The best church, like the best home, is the functional one. It meets the need, in accordance with our family resources. The house will probably be the greatest investment the family makes during its entire life. Similarly a church building is the biggest investment a congregation will make in a generation. Both require

personal sacrifice. The young couple who invest in a house may have to forego the car, the theater and some other recreation. The building of a church home will require some sacrifices from its members. That is to be expected.

This issue of *Church Management* is based on the idea that the church building should be a functional one. It is to meet the needs of a happy church family. Visualize the building you will need in your own community to develop the church family spirit to the nth degree and you will then have a pretty good idea of the building you should erect.

An Apathetic Patriot

YES, I am an American and a patriot. But I find it very difficult to generate any enthusiasm for the Korean war. It is not easy when one has recently gone through two world wars to get thrills out of songs and speeches on the ideals of democracy, the preservation of human rights and the freedoms of the peoples.

On my desk is a card some correspondent sent me. It asks three questions.

1. Was the world better after the first world war?
2. Was it better after the second world war?
3. Will it be better after the third world war?

I would answer the first two in the negative and, honestly, I do not expect to see the world improved economically or spiritually by a third world war.

It is obvious that one can't turn back time. Regardless of the mistakes of the world statesmen, a war is upon us. We can't ignore it. We are morally bound to go through with it. But it is difficult to build up the customary heroics. When the band plays "Onward Christian Soldiers" and my neighbor's children are march-

ing away to fight, I will prefer a chair in the living room with a good book. I will not be able to join the shouters.

I said "neighbor's children" advisedly. I have but one son. He is already in the active service. He has gone there with my approval and blessing. It is a duty and obligation. But I still can't cheer the war.

It is strange too. I was an enthusiastic patriot in the first world war. The second world war brought forth about the same support. We have hanging on the walls of our editorial office a citation from the United States Treasury commending our efforts in publicizing war bonds. I venture to say that few religious periodicals received such citations.

An enthusiastic patriot must be one who can rationalize the confused world situation in simple, well defined terms. He convinces himself that all Koreans north of the 38th parallel are murderers or crooks; all south of that parallel are righteous. He is able to ignore the inevitable social revolution of China and resolves the entire uprising as Moscow-inspired. He finds it easy to follow the philosophy of Philip Decatur: "My country; may she ever be right; but right or wrong, my country." I find this simplification difficult.

I have the feeling that the nation which jumps into a mighty conflict, even on the side of justice, has some obligation to build up manpower and arms power to follow up its diplomacy. The news accounts of the impossible odds against immature fighting troops in the first days of the conflict show careless, if not irresponsible, leadership.

Again, it has not been pleasant to see the shifting of the United States leadership which has placed us, in most spheres of the world, as enemies of popular revolutionary movements. We stand for the *status quo* rather than with the dreamers of human rights. Too often in the assemblies of the United Nations our representatives have voted on the side of the imperialists.

The calls for a preventive war, which means an immediate aggression on the grounds that we are going to be attacked, challenges every moral sense which a nation has. Our President has rightfully resisted this. Let us hope that his strength to resist holds out.

Some of us have protested for years the indiscriminate destruction of civilian populations. It has been hard for us to gloat with our fellow citizens at the razing of the cities of North Korea by American planes.

Then we have noticed that while orators ask

for a war to preserve human freedoms, our liberties at home are constantly being curbed. The tendency of this in the past two decades has been striking. Will not further fighting bring us less, rather than more freedom?

The apathetic patriot makes his contribution in the days of war. He has a mission to perform. It is to point out that the greatest enemy of freedom is the hatreds created by war itself. He insists that the nation which rushes to conflict should be warned of the danger of extinguishing its own soul. He will recall that he who takes up the sword will perish by the sword. In the days of conflict he keeps alive the spirit of prayer.

For the day will come when

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble, and a contrite heart.

Thomas H. Warner

WE on the staff of *Church Management* are conscious of a great loss in the passing of the Reverend Thomas H. Warner, some years associated with us. For years he compiled the sermons for our July-Directory issue, and in addition contributed many other things, notably his Ministerial Oddities and the Biographical Sermons.

He was eighty-eight years of age when he passed on. Almost to the last day he was busy making his compilations for another year. He had a genius for filing and locating interesting items. His work was marked with a broad tolerance. He found sermons in places not mentioned by Shakespeare and our readers were richer for them.

Mr. Warner was English born and trained. He served as a Congregational minister in several states in the United States, but by one of those strange kinks, completed his ministerial career by serving in succession as an educational associate in two Presbyterian churches in Cleveland.

In some ways he served as eyes and ears for the editor of *Church Management*. From ministerial conferences and public meetings he brought in accurate appraisals which helped us keep in touch with the local situation. During the war he brought us authentic information on Britain.

His material will continue to appear until the last manuscript has been printed. So for *Church Management* readers, he truly "being dead, yet speaketh."

Before the Architect Starts

Some Things the Church Should Know and Do

by Phelps Cunningham*

A church, like a home, should be built for living. It is for the owner to decide the type of living desirable. This architect-author tells how the church can help the architect to do his best work.

SOMEWHERE back in my childhood memories is a recollection of a title of one of those home medical books which was a part of every well ordered household of those times. As I remember it, the title was "What to Do Before the Doctor Comes," and its first aid advice covered everything from sore throats and broken arms to childbirth. Also it attempted to explain the diagnosis and treatment of most of the common diseases and sicknesses. As a result of this completeness, I am of the opinion that many families used the book and followed the advice contained therein rather than call the doctor as the book title advised by inference.

It is not my intention to draw a direct parallel between the title of the medical book and the title of this article although they have some things in common. However, it is the difference between the two which is worth noting. The book title inferred that there were first aid techniques which could be used to ease and help the sick human until the doctor arrived. In this article I wish to emphasize and explain those things that a church should do in preparation for a proposed building or remodeling program before your professional, the architect, can get started and while he is in the preliminary study stages of his work. Also there are several other things, often done, which I sincerely advise not be done.

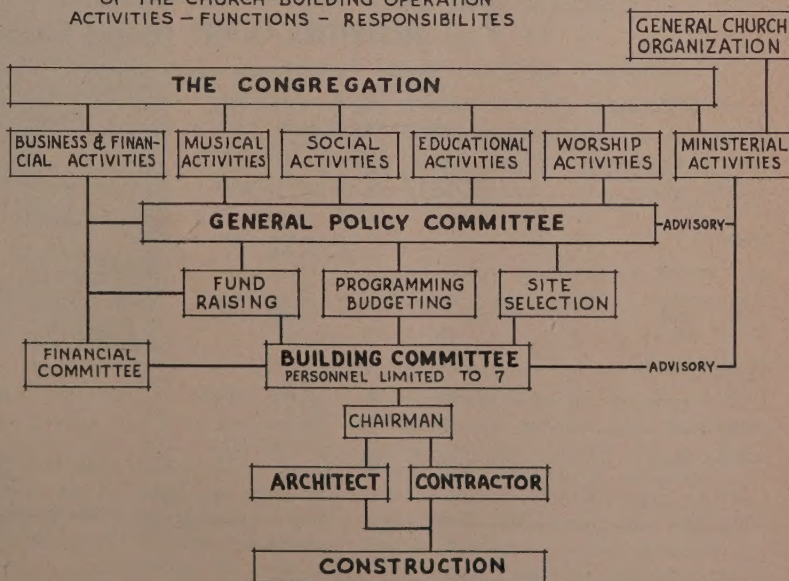
In developing the background of this discussion it is well to note that all completely successful church buildings, or any other building for that matter, are the product of three principal intelligences: the owner, the architect (designer) and the builder (contractor). Each of the three has his necessary function in the ultimate finished work and approaches his part of it from a different point of view and with a different background and mental attitude. The owner must understand what

he wants to accomplish in the use of the new building; the architect must be able to translate these desired use functions into the design for the building with creative imagination and at the same time with practical hard headed realism; and the builder must use his organizational ability to direct the actual work of the craftsmen and to schedule the completion to the minutest detail. Of course many other individuals and craftsmen are involved in any construction program, but the three principal ones are the owner, the architect and the builder, and if any of these is lacking or is not capable or if there is not proper cooperation and understanding between them, then the resulting building cannot be completely successful. We have all seen the successful church group that got a mediocre building and we have seen the 'strikingly brilliant building' which never worked right because it was not being used in the manner for which

it was designed. There is an answer to these things usually. Perhaps the successful church group picked a mediocre architect or perhaps the architect of the 'strikingly brilliant building' did not have a logical program from his building committee around which to design a building that really worked. Or perhaps there was not the proper cooperation between the three, the owner, the architect and the builder.

Because the owner in a church building program is a group of people and also because the architect or the builder is seldom one person any more, the whole process of building a church is a demonstration of democracy. A church is people and the purpose of a church building is that of housing and providing a setting for the many activities of people in connection with religious services of worship and the related social and educational functions. It being desirable that the people of the church develop a program and take action with intelligence, it is therefore necessary that a democratic organization be developed for the purpose of carrying through the building program. I believe it advisable that this organization be separate and dif-

ORGANIZATION CHART OF THE CHURCH BUILDING OPERATION ACTIVITIES - FUNCTIONS - RESPONSIBILITIES



*Of Carr and Cunningham, architects, Cleveland, Ohio.

ferent from the organization which operates the church normally. The purposes are different, and accordingly the organization should be different, although much of the same personnel will usually be involved.

There is no generally accepted form for a church building organization any more than there is a generally accepted form for church government among the various denominations. However, at the risk of sticking my neck out, I suggest an organization something like that shown. The names of the various departments and organizations will vary between churches and denominations.

It will be noticed that the line of authority as shown by the organization chart stems from the congregation through the sub-groups classified in accordance with their activities, interest and responsibility. In some denominations there will be also a line of authority in religious matters coming from a national or international church organization. In church building matters the first general committee of importance is that which deals with the establishment of the general policies and has as its responsibility the development of the church building program together with the budget. On this General Policy Committee should be representatives of all of the many organizations and groups of a church whose activities must be housed by the proposed finished building. In a large church the organizations represented will of course be more numerous and accordingly the size of the General Policy Committee may well be rather large. Much of the detailed work will be done in small sub-committees of a few persons. You will note also that the minister serves this committee

and the building committee in an advisory capacity, but the relationship is subject to wide variation. The business and financial officers of the church, even though their activities require but little space, also are represented on the General Policy Committee.

The first step in the writing of a building program is the charting of the present activities of the church. This activities chart should be developed by those most familiar with the individual organizations and their functions and should look something like the sample shown. You will note that the floor area for each class or meeting or activity is listed; the floor level on which it meets; the orientation in the building; the frequency and time of meetings and the average attendance, with any additional notes as to storage space required. In addition to present conditions the chart should include columns in which are noted the desired changes for each of the several items. From this information and from the judgment of the individual representatives the projected increase in size with the completion of the new building can be scheduled. Also a very serious attempt should be made to decide what changes, additions or rearrangements of the actual list of organizations might be desirable if the new building provided the facilities. For instance, perhaps the old building did not provide a proper place for women's social groups and accordingly their organization was limited. At this time also the extent of possible multiple use of space can be tentatively determined. For instance, a Boy Scout troop could well use the Sunday school space of a similar age group if the additional storage space required by the Boy

Scouts is provided.

In the development of the projected part of the Activities Chart by the General Policy Committee much assistance and good advice can be had from regional and national organizations which are available both on a denominational as well as interdenominational basis. Their position of knowing of innumerable church experiences throughout their area might well be the basis for avoiding mistakes of overdevelopment or underdevelopment of certain phases of the church organizations.

This sort of activities chart, if accurately and thoughtfully done, will be of the greatest value to the architect as he begins his preliminary studies. He will desire to discuss it thoroughly with the committee, and as the preliminary studies are in process this chart may need modification in relation to the budget limitations, or the budget may need modification accordingly.

Along with the development of the activities chart the future possibilities of the church in relation to population trends of the general community will of course be considered. These population trends must include estimates of the anticipated family groups; their size, age classification, financial abilities and probable church interest. Such information can be developed by members of the General Policy Committee and in the case of the metropolitan areas, assistance can be given by city and regional denominational church organizations, school officials and city planning commissions. Such a study naturally involves site selection and this function is therefore a direct responsibility of the General Policy Com-

ACTIVITIES CHART (Partial Sample)

No.	Activity or Group	Existing Conditions			Regular Sunday		Meeting Schedule Weekday		Group Size		Desired Conditions			Comb. Use	
		Area	Fl.	Exp.	Time	Freq.	Time	Freq.	Exist.	Prop.	Area	Fl.	Exp.	With No.	Notes
1.	Nave	3200	1	N&S	11:00-12:15A	Wk.	Irreg.		400	750	6000	1	N&S		
2.	Chancel (with choir)	300	1	W					20	30	800	1	E		
3.	Balcony	350	2	E					50	125	900	2	W		
4.	Narthex (lobby)	240	1	E							500	1	W		
5.	Bride's room						Irreg.		15		150	1	W	No. 22? also small receptions	
6.	Chapel				10:00-11:00A	Wk.	Irreg.		100		900	1	W&N		
7.	Choir practice						7:30P Wk.	Thurs.	30		220	2	E	Music Lib.	
8.	Senior robing	120	2	W	10:45A	Wk.			20	30	120	2	E		
9.	Junior robing				10:45A	4 Wks.			30		120	2	W	No. 16 for storage	
10.	Church office	100	2	W			9:00A-5:00P	Daily	12		150	1	E	No. 19	
11.	Minister's study	90	2	W			Irreg.		12		200	1	E	No. 22	
12.	Ed. office						Irreg.		4		150	1	E		
13.	Nursery	200	B	N	10:00-12:15	Wk.			18	26	750	1	S		
14.	Kindergarten	120	B	N	10:00-11:00	Wk.			25	38	900	1	S		
15.	Primary Dept.	110	2	NE		Wk.			20	15	200	1	N		
		90	2	E					14	15	200	1	N		
									15	200	1	E			
									15	200	1	E			
16.	Junior Dept.	140	2						25	18	170	2	?	Assembly space also desirable which could serve also for Cub Scouts	
		85	2						14	18	170	2	?		
									14	18	170	2	?		
									18	18	170	2	?		



ST. LUKE METHODIST CHURCH
COLUMBUS, GEORGIA.

THE COLUMBUS EXHIBIT

(See page 16)

A. Hensel Fink, veteran designer of churches, shows in the new St. Luke Methodist Church, Columbus, Georgia, that the Colonial design need not be deprived of stained glass windows.

mittee. Maps showing location of existing and projected church membership by families should be prepared. They will be useful in fund raising as well as with the program development.

As this information is being assembled by the General Policy Committee the Building Committee should be selected. The Building Committee is directly responsible to the General

Policy Committee and should preferably be limited to six or seven members. It is a fact well established by group psychology studies that a group limited to six or seven can work together, make decisions, understand each other and stick to their decisions, whereas a larger group will tend to divide up into cliques and thereby develop misunderstandings among them.

The individuals on the Building Committee should be ones who have the confidence not only of the General Policy Committee but of the congregation, and their selection might well be subject to the approval of the congregation as a whole. Also the members of the Building Committee should be persons who can give the considerable time necessary as their work progresses.

The functions of the Building Committee are to take the general program and budget as determined by the General Policy Committee and to use them as instructions and requirements to be given the architect. Also it is my opinion that the Building Committee should be the committee which selects the architect, because they must work very closely with him. However, in many cases the General Policy Committee reserves the right for this selection.

Site selection which is shown on the organization chart as a function of the General Policy Committee may well be tied in with the Building Committee, because it is advisable that the architect be consulted in site selection because of the orientation, appearance and space requirement phases involved.

You will note also that the fund raising function is tied with the General Policy Committee, the Building Committee and the business and financial officers of the church. Fund raising abilities and techniques are of necessity involved very closely with the program and budget planning functions.†

You will note from the organization chart also that the direct responsibility between the Building Committee and the architect is charted through the chairman of the Building Committee. This is of utmost importance for smooth operation and cooperative understanding. All definite instructions, approvals, etc., are thus channeled in a businesslike manner and accordingly responsibilities are definite. However, of course, it will be necessary for the architect to meet with the Building Committee as a whole, as well as other church groups during the planning stages, but the final decisions and authority are much better channeled as shown. It is necessary also that the character of the personnel of the Building Committee be such that they will defend their decisions before the congregation if need be. It should not be necessary for the architect to be placed in the position of defending or justifying decisions made by the Building Committee.

Along with the physical requirements of the program which are given the architect there are often aesthetic requirements and these are the most difficult to show on charts or in words; and when aesthetic requirements are given in the form of instructions as to the style and appearance of the interior and exterior of the building they very often result in an impossible situation or a mediocre building. Accordingly, the kind of aesthetic requirements which will help the architect

rather than hinder him may better be determined by the architect himself through his contacts with the individuals and by his attendance and observations at regular church meetings even including the social functions of the church.

Aesthetic ideas of any individual are so closely involved with his childhood experiences, his education, family background, etc., that they are the points of widest divergence on any church building committee. The American people are in the midst of a very rapid change in appreciation of architectural and art aesthetics at the present time. This is not a new thing, as it has been going on periodically throughout our history. However, previously the changes in aesthetic appreciation involved the shifting from one historical style variation to another in rather rapid sequence. The trend in the present time is away from historical styles towards a consideration of appearance based on the plan functions of the building, the use of materials, proportion and color. The labels which have been developed so far for this trend are 'Modern' or 'Contemporary' or 'Functional,' none of which expresses properly the ideas involved. However, the trend is sufficiently well established to assure that a building designed at the present time following an historical style will most certainly be obsolete in appearance during this generation. Historical style requirements also usually limit, or make more difficult, the logical development of the plan and



FROM THE COLUMBUS EXHIBIT

(See page 16)

Architects Carr and Cunningham found it possible to create an attractive chancel though handicapped by the Akron plan architecture of the First Congregational Church, Elyria, Ohio.

use functions of a building.

Another warning on things not to do before the architect starts concerns the pre-selection of equipment, such as heating, church pews, kitchen facilities, pipe organs, etc. Current delivery dates on such items may well dictate their early selection, but even so they should not be predetermined control factors of architectural design.

The problem of memorials is also one to handle with care. The use of memorial chapels, stained glass windows, altars, sculpture, plaques, etc., as fund raising devices should be only after careful consideration by the architect and the Building Committee, not predetermined by the General Policy Committee. The design of memorials should be by or under the control of the architect, as also should be the aesthetics of decorating, furnishings, color schemes, etc.

The outline given above for the activities which should be accomplished by the church people before the architect starts is designed towards the idea of making them function as a capable individual, the owner, the first of the three intelligences necessary for the development of a successful church building.

FOR CHRISTMAS PROGRAMS

Drama, Worship Programs, Sermons
Homiletic Material

In the November Issue of
Church Management

†For further discussion of this subject see article in this issue, "Is Your Church Seeking a Building Fund?" by Lewis Wells.

Is Your Church Seeking a Building Fund?

Experience Teaches That This Is the Way to Organize

*by Lewis G. Wells**

This article is not written to sell services of any organization. But, out of an experience with hundreds of churches the author advises the basic organization necessary to effectively raise the money for a new church building. While this article is introductory to the whole subject, readers who desire more information may write the author, or any of the fund-raising agencies whose advertising appears in this issue, the Interdenominational Bureau of Architecture or your own denominational church building bureau.

JUST as no two fingerprints are identical, so is it probably true that no two churches ever started their building fund programs in exactly the same manner. However, there are certain basic fundamentals and concepts that normally are evident in most successful church building fund programs. These general patterns are usually the same for small churches with \$10,000 improvement programs and large churches that are building \$1,000,000 plants.

Regardless of the size of a program, it is most important that it be analyzed, planned, organized, coordinated and executed on a business-like basis. In attempting to determine the reasons why many urgently-needed building programs have become "stuck on dead center" or unnecessarily curtailed, it has been found that some important phase of the planning, organizing or reporting has been overlooked or acted upon at the wrong time, which has allowed for conscientious objections and divisions of opinion that frequently result in organized opposition to at least a part of the building program.

Building Program Committee

As soon as there is evidence of the need for a building program, the official church groups should do two things: (1) Agree that an organized building program should be considered, and (2) Select a chairman for a building program committee. This man should be an active church leader who is one of the five largest givers to the annual church budget. He should be the man whose signature on an invitation would assure the largest attendance at a meeting of church members. He does not have to be a forceful speaker or high-pressure salesman, but he should

be the kind of man in whom all of the church leaders—including the ten or twenty largest givers to the annual budget—would have the greatest possible confidence.

He should be given authority to select his own committee which should consist of five persons, namely himself, the minister and three sub-committee chairmen: (a) Activities Requirements Committee chairman, (b) Building Fund Committee chairman and (c) Construction Committee chairman.

Activities Requirements Committee

The chairman of the Activities Requirements Committee,† in addition to being a member of the Building Program Committee, should assume the responsibility for making a comprehensive analysis of the church activities for the past, present and future. He should appoint as members of his sub-committee the chairman or head of every active department or committee connected with the church. Each of these committee members is usually assigned a specific part of the analysis of the church activities requirements. In accepting these assignments they can organize small committees of their own to assist them with their part of the work. In other words, there is no limit to the number of persons who can take part in some phase of this committee's activities—the more, the better.

This Activities Requirements Committee should be careful to confine its functions to "intangibles" such as recommending the number of people to be seated in the sanctuary, instead of the size of the sanctuary. For example,

this committee should consider the number of people for which a dining hall should be constructed but should not calculate the size of the dining room or of the kitchen. This committee can make a number of types of community surveys in an effort to learn what should be expected of the church during the next decade.

Building Fund Committee

The chairman of the Building Fund Committee should be a member of the Building Program Committee and in addition should organize his own sub-committee for the purpose of obtaining the maximum amount of money that will be needed for the building program.

He should enlist seven committee members of whom at least five are from among the ten largest givers to the annual budget. The other two should be active church leaders representing important groups of members. One of the members of this committee can be a woman but all the others should be men. It is obvious that the chairman of this Building Fund Committee should be one of the five largest givers to the church budget as well as an active church leader.

This committee should make a careful analysis of all the current assets of the church to locate all funds available for building purposes and to find out if there is any property that can be sold for this purpose. Such amounts, combined with a conservative loan to be amortized by payments from the annual budget, frequently make it unnecessary to conduct a building fund campaign.

However, as soon as it is apparent that a building fund campaign will be required, the chairman of the Building Fund Committee should contact a fund-raising organization, such as ours, for voluntary advice about the normal fund-raising potentials and campaign plans. On request, questionnaires are available for this purpose. This type of service is rendered without cost or obligation for projects of any size, even though it is not usually practical to employ the professional services of a fund-raising organization if the amount to be raised is less than \$50,000.

*Vice chairman of the board of The Wells Organizations, Washington, D. C.

†The chairman of the Activities Requirements Committee is the only member of the building program committee who might be a woman, and then only if there are special reasons. It is usually better to consider a man for this position.

Construction Committee

The chairman of the Construction Committee, in addition to being a member of the Building Program Committee, should be responsible for the organization of a committee that will plan and supervise the construction activities. This committee's responsibilities should include the acquisition of new or additional real estate. It should study carefully the reports of the Activities Requirements Committee. It should visit other churches for ideas. It should study all available written material on the subject of church construction. It should develop and procure preliminary sketches, plot plans and photographs which would be typical of the facilities that might be required. Finally, it should employ the architect and take charge of the construction of the facilities as well as the purchase of new equipment.

The chairman of this committee should be someone who is familiar with building construction, or he can be a member of the legal profession. In any case there should be at least one lawyer on this committee.

In organizing the Construction Committee it is considered advisable for the chairman to appoint a small executive committee of four members in addition to himself and then to organize as large a committee as possible which may be divided in turn into numerous sub-committees for special parts and phases of the work.

Timing

The five members of the Building Program Committee should hold several preliminary meetings to discuss and thoroughly understand their respective duties. The three sub-committee chairmen should submit lists of their proposed committee members' names for discussion at these meetings before proceeding with the enlistment of their committee members.

In most cases it is considered advisable for these sub-committee chairmen to agree on tentative schedules or at least final dates by which they will have completed certain phases of their work.

The first general report given to the entire membership should be a combined report of the preliminary findings and recommendations of all three sub-committees. There are a number of ways of handling such a report, but if it is done at a special meeting of the congregation, the chairman of the Building Program Committee should allow each of the three sub-committee chairmen to report on his part of the program, and the minister or the building committee chairman should conclude with a condensed summary and

definite recommendations upon which the congregation can take positive action.

From this point on, the program normally proceeds to take on its own particular pattern and is successful in proportion to (1) the urgency of the need, (2) the influence of the Building Program Committee members, (3) the thoroughness of the preliminary planning, and (4) the manner in which the recommendations are presented to the membership.

General

Much of the success of a building program depends upon the willingness of the church leaders to accept certain fundamental principles as basic concepts.

The most important of these pertains to the place the minister should take in a building fund program. There is no question that the minister must be enthusiastically interested, and he will be if the program is based on a careful and comprehensive analysis of the present and future needs of the church. The responsibility for a successful building program must be assumed by the lay leaders and all members of the church. Unfortunately some lay leaders . . . especially those of financial power and influence . . . will frequently try to avoid their fair share of the responsibility by assuming that the minister or the more active members should take charge and do all the work.

The next most important principle is that "a mature church that cannot finance its own needs has little excuse for existing." It seems that there is a rather prevalent erroneous impression that many churches are built by funds from outside the membership of the church. Sometimes ten per cent of the amount needed comes from friends who are not members of the church, but most churches are built entirely by the gifts of their own members. The right approach is not to plan on outside gifts but to obtain as much as possible from within the church membership.

One of the greatest problems in church building plans revolves around the question of "how much to borrow?" It seems that most churches either refuse to borrow at all or are willing to borrow too much. Neither is right unless the required facilities can be paid for without borrowing. This question can and should be approached on a practical and unemotional basis, as it is often the only practical solution to some church building programs.

A strong spiritual approach is vital to the success of any church building program. This is frequently avoided or missed entirely because it is thought of as a weak emotional appeal instead of

as a strong spiritual force. This can be more easily understood by studying the meaning of the three words, *Faith*, *Prayer* and *Sacrifice*. A double portion of each of these forces is a "must."

The greatest obstacle to any church building program is the "subjective thinking habit" of most of the membership. Such a program must be approached on a completely objective basis. Until every member can be impressed with the urgent need for an increased and improved program of church activities which will be made possible by the construction of new or improved facilities, subjective thinking is bound to handicap and delay the program. Most of this subjective thinking is evident in members who have not decided how much they can give to the building program. For this reason most authorities will recommend that a church should proceed with its fund-raising program as soon as possible after the current and future needs of the church have been explained to the members.

In this early type of fund-raising campaign, the appeal is based on the need for additional or improved activities. Instead of final architect's drawings, symbolic sketches and typical photographs are used, and the campaign is recognized as an effort to find out "how much can be raised." Not until after such a campaign has been completed and pledges (payable weekly for a period of two or three years) have been made by all the members does the Construction Committee start to work with an architect on the actual building plans. As a result, there is much less confusion because the amount of money that will be available for the construction program is no longer a controversial question.

In the final analysis a building program . . . large or small . . . is a very important event in the life of any church. Nothing can be taken for granted. It should be carefully organized from the very beginning. To be completely successful it must be accomplished with a maximum of strong leadership, resourcefulness, thoroughness, tactfulness and dispatch.

SILENT NIGHT, HOLY NIGHT

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Famous Hymn

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By Ernest K. Emurian

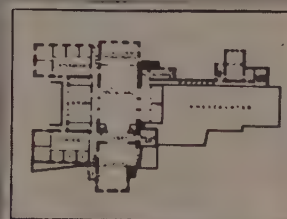
In the November Issue of
Church Management



COMPREHENSIVE DEVELOPMENT.



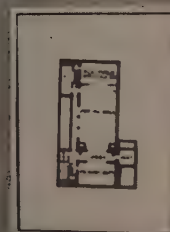
FIRST FLOOR PLAN
SEATING 744



BASEMENT PLAN



FIRST FLOOR PLAN
FIRST UNIT
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BASEMENT PLAN
FIRST UNIT

BETHANY COLLEGIATE PRESBYTERIAN CHURCH IN PHILADELPHIA
WILLIAM HEYL THOMPSON AIA ARCHITECT 1737 SANSON ST PHILADELPHIA

THE COLUMBUS EXHIBIT

(See page 16)

Architect William Heyl Thompson drops the portico and pillars of the pagan temple in this Colonial design.

A Tour of the Columbus Exhibit

With Elbert M. Conover as the Guide*

AN EXPENSIVE display of church architecture illustrating American Protestant churches recently completed, under construction and being planned, was exhibited at the 1950 joint conference of the Guild of Church Architecture and the North American Conference on Church Architecture, which is a creation of the Interdenominational Bureau of Architecture, in Columbus, Ohio, in January.†

The exhibit is now scheduled to be displayed at various places throughout the country.

Upon reviewing the exhibit one is immediately impressed by its contrasting features when it is compared with the display of plans and designs exhibited at the conference two years ago. That was an exhibit of plans and designs from a large number of architectural colleges. It showed the work of senior students working in cooperation with their professors. The students evidently were taught to use very "radical" designs. One showed a circular church. Only two of the exterior designs seemed related, even very distantly, to types of designs that one associates with the Christian church.

The exhibit of designs actually accepted by churches of many denominations throughout the country show that congregations want their edifices to appear "churchly" without necessarily repeating all the details of any historical order of design.

The Bethany Collegiate Presbyterian Church by William H. Thompson, A. I. A. of Philadelphia, president of the Guild of Church Architecture, for instance, is in harmony with the "Colonial" order. Yet it has no portico or pillars to recall the pagan temple architecture.

The tower rises boldly from the ground and is not masked by portico and columns. The floor plan is based upon the functional needs of the work conducted within the building. The exterior sketch of the master plan shows that the chancel is at the end of the nave opposite the parish house. The Bureau of Architecture has tried to



THE COLUMBUS EXHIBIT

Ferrenz and Taylor, architects, secure unity and perspective in the Community Church of Packanack, New Jersey.

promote this general arrangement for many years.

Persons may go from the church school and choir rooms into the nave for worship services without the awkward manner of entering the sanctuary facing those seated in the church. In many places people leave the church schoolrooms and go outside the building and it is hoped that they will re-enter for the worship service via the "front" door.

The Bethany plan is of value, too, in illustrating the general need of first preparing a "master plan" for the church ultimately to be built, then proceeding as soon as possible to erect the first units or sections of the general plan—the parts to be erected in the future to be planned in outline only. The social hall with the open timbered ceiling, with chancel furniture on the platform, provides an effective worship room for temporary use.

It is very interesting to note that this church felt that the tower is of sufficient importance to be constructed as part of the first unit.

St. Luke Methodist Church of Columbus, Georgia, was designed by A. H. Fink, A.I.A., Philadelphia, to replace the sanctuary destroyed by fire just at the outbreak of World War II.

The beautiful stained glass windows remind us that churches choosing the so-called "Colonial order" need not be denied the effective use of color in decoration and glass. It has been very

unfortunate that through mistaken ideas so many church people have had to worship in bare, cold, barren, colorless churches. The misnamed, "Colonial" architecture derived from the Renaissance fervor in Europe in which much color was used. However, our forefathers in the colonies often could not afford the use of color even if it was available for interior decoration or in glass.

A colorful dossal fabric placed on the middle panel of the reredos will enormously increase the effectiveness of the sanctuary interior.

The columns enhance the interior by improving the proportions and giving the expression of progression toward the chancel and emphasizing the element of celebration which is so important in worship.

In St. John's Lutheran Church, in Philadelphia, the effective and interesting use of brick for the interior finish is seen. Norman Mansell, of Philadelphia, the architect, is very resourceful as two panels illustrating several of his designs show.

The exterior and interior designs reflect strength, shelter and permanence in the church. The trinity of richly colored glass windows high in the chancel above the reredos give a feeling of limitless length and advancement in the inspiring sanctuary for worship.

The clerestory windows admit light to the middle of the nave and generally

*Mr. Conover is the director of the Interdenominational Bureau of Architecture, 300 Fourth Avenue, New York 10, New York.

†The next conference will be held in Philadelphia, Pennsylvania, on January 12-14, 1951. Information may be secured from the Bureau of Architecture, Room 808-300 Fourth Avenue, New York 10, New York.

enhance the dignity and effectiveness of the church.

The two panels of Norman Mansell's work show that when an architect with good scholarship as well as ability in design and engineering is not necessarily tied to a "trade mark" design nor is limited to similarity in design. Each separate problem, a long church in the mountains of Virginia or a great city institution receive the study and creative talent required for a satisfactory solution of the plan and exterior design problems.

The Packanack plan by Ferrenz and Taylor of New York is illustrative of hundreds of needed solutions in new residential communities throughout the country.

The tower unites the parish house and sanctuary and also forms the climax or high spot in the exterior design. No basement under the nave. Just two steps required to enter the building. The social hall on the second floor of the parish house, is on the same level as the nave, with the roof spanning the hall providing a high ceiling and not needing posts or steel beams. No rooms are above the hall.

There is splendid use of the contour of this site. It is an adequate site allowing a parking area and room for future expansion.

As seen in the First Congregational Church of Elyria, Ohio, there are hundreds of corner pulpit, "Akron" style buildings. The illustration shows how they may be improved.

Carr and Cunningham, Cleveland architects, designed the Congregational Church in Silver Lake Village of Cuyahoga Falls, Ohio.

Many of the plans showed the importance of landscape planning and of more ample grounds. The provision for parking cars off the streets is a legal requirement in many communities.

Many churches are remodeling their interiors to provide chapels or are erecting new additions to provide a chapel and other needed rooms. The chapel is frequently used three times on Sunday morning for departmental assembly and junior church, again Sunday afternoon for baptismal services, Sunday evening for youth meetings, and also for weddings, funerals, and individual worship throughout the week.

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THE CHRISTMAS CALL TO SERVICE

A CANDLELIGHTING SERVICE

By C. Wesley Cope

In the November Issue of
Church Management

Designing the Small Church

A Church, Like a Home, Should be Made for Living. First Set Down the Purposes of the Various Parts of the Proposed Building, Then Design to That End

*by S. Clements Horsley**

THE function of the church, particularly for Protestant churches, has undergone marked changes since the days of the cathedrals. The emphasis on emotional changes in the worshiper through the creation of awe in eerie-lighted immensity has given way to the providing of simple shelter. Man was reduced in scale to the insignificant. Echoes from myriad facets of stone and light shafts filtering through multi-colored mosaics of rose windows set the stage for the molding of man's temporal as well as his spiritual life through influence on his emotions rather than on his intellect.

Now, seeking a solution to his church problem, man turns to the architecture which faces the objective of stimulating the mind, not simply to the attaining of something architecturally which will merely beget the "mystic experience."

The function of the church has become recreational and educational as well as spiritual. The church of the small community or the few-in-number religious group has become the social as well as the religious center. The group must have a meeting place which shelters various social activities according to the nature of the denomination, as well as a means to religious and spiritual experiences. These social activities extend into the arts: music, drama and the dance, to scout activities, athletics, socials, feasts and celebrations.

To maintain and perpetuate the feeling, even though somewhat subconscious, that the place of worship is hallowed and the room in which they receive their spiritual uplift and support should not double for social activities and programs, often noisy and characterized by levity, it becomes necessary to build supplemental structures or put the social activities into basement areas. What is the solution of this problem for the small community or the few-in-number group that has not the purchasing power sufficient for a church at present day costs nor the time to wait until they accumulate the

money? The church, if they can get it, must be low-cost or they wait so long for it that a generation often grows up denied the privilege of participating in worship and social activities under favorable circumstances. But cost is further aggravated by the three-fold problem: (1) A meeting place that is adequate; (2) social areas as adjuncts to the church proper; and (3) the desire to impart to the church the architectural treatment and the scale generally associated in the mind with edifices of worship. There must be not only the attempt but some degree of success in the treatment of spaces to create the desired visual and mental stimulation which, in turn, can engender the emotional reactions concomitant with spiritual experiences or which may contribute to the feeling of awe which precedes the mystical experience.

Churches of the last half century have, in general, lost these characteristics. If they can be partially regained without sacrificing the light, some comfort, and modern conveniences, but on a definitely reduced space cubage, and still meet today's demands for functional space arrangements, then we can have a rebirth of

ecclesiastical architecture.

But the real obstacle to a new and better ecclesiastical architecture is not lack of funds. It is the present-day attitude of churchmen themselves, they who make the decisions. Will the billion dollars for new churches be spent on anachronistic reproductions of architectural forms which congregations can neither afford nor expect to perform the functions for which they are designed? Will the tremendous advances that have been made in building materials and building methods over the middle ages be side-stepped in favor of forms and materials of hundreds of years ago?

Set and fixed ideas—association of ideas—which preclude straight thinking are the real enemies of progress. One man having jurisdiction over an entire region, because of his insistence on a set style or form, can penalize for two or three generations the religious groups that build during his officialdom. The five hundred or the thousand dollars needed for equipment in the kitchen or social rooms or for lockers, gym equipment or stage equipment will be spent for a spire, for windows of questionable design and bad glass, or for the extra cost of an already too costly roof. A religious group in New York asked the writer to design them a church. Leaders in the group were scientists in one of the nation's prominent laboratories. The designs submitted were consistent with today's architectural progress and made full use of modern building materials. This particular denomination lays special emphasis on social activities, including the theatre. The stage was of particular importance and was laid out

(Turn to page 32)



THE COLUMBUS EXHIBIT

(See page 16)

The Silver Lake Congregational Church, Cuyahoga Falls, Ohio, achieves unity between church and social and educational rooms through the terrace entrance between the two units. The altar is under the spire. Note special window altar lighting. Carr and Cunningham are the architects.

*Architect, Portland, Oregon.



COMPLETE CHURCH SERVICES may be recorded on tape without disturbing the service. A microphone concealed in the lectern carries the service to an anteroom where the tape recorder is located.



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The Care of Church Floors

Cleaning, Sealing and Waxing

*by James R. Brooks**

TAKE a young puppy, even one with the highest breeding, kick it around, abuse it, ignore it when it demands attention. Do this and you know you'll get nothing good in return. But give the pup some attention, spend a little time with it and a little effort and you'll have an animal you'll be proud of, something you'll want to show off to anybody and everybody.

So it is with floors, even the newest and finest. Beautiful floors, like well-trained dogs, are no accident. They must be properly cared for or they won't stay beautiful long, and the nice part of it is that proper maintenance of any kind of flooring — wood, linoleum, asphalt, rubber, cork or terrazzo — is far less difficult than animal training.

It can be boiled down to three principal steps that will mean longer life and greater beauty for your floors, regardless of the wear they get.

These are the three steps: (1) Cleaning; (2) Sealing; (3) Waxing.

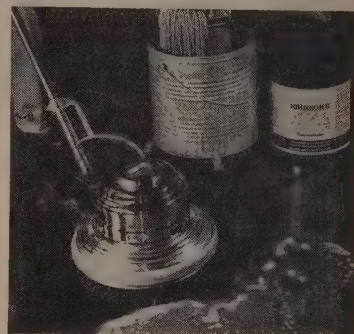
A variety of floor maintenance operations and an assortment of types of wax can all be catalogued under these three headings. Follow the three steps religiously and your floors will have a lustrous, protective coating you never dreamed possible.

Wood and Cork Tile Floors

Because wood floors are found in almost every maintenance operation, we'll consider them first. The following procedure can also be applied to the care of cork composition and cork tile floors.

The first step is to clean the floor thoroughly, using a concentrated floor cleaner which type is more economical in the long run. After spreading the cleaner on the floor, allow it to stand for two or three minutes. Then scrub, preferably with an electric floor machine. Rinse well and dry off.

Next apply a penetrating floor sealer with a mop or applicator using full, even strokes. After 12 or 15 minutes use a dry mop, rags, or excelsior to remove excess material, making sure not to leave any bright spots. Buff out with an electric polisher areas where the sealer was applied too heavy or was spilled. Allow the sealer four to six



The floor is cleaned

hours to dry and then buff with steel wool. However, if it is necessary to use the floor quickly, satisfactory results can be obtained by wooling while still wet.

A second coat of sealer is suggested for newly laid or re-sanded floors or floors that have never been sealed. A good sealer penetrates and seals the wood or cork surface with a water resistant finish that's actually in as well as on the flooring.

In later maintenance work on the same floor, the sealing operation can be omitted as long as the flooring is properly sealed and the old finish has not worn through.

Wax is applied in the third and final step. For best results on sealed wood or cork floors, a buffing wax, either paste or liquid, is recommended, but a self-polishing "no-buff" wax also can be used.

When using a polishing wax, apply a thin coat with a mop or applicator. Let dry for 20 or 30 minutes, and then buff with an electric polisher. Greater luster can be obtained by adding a second coat in the same manner immediately after polishing the first coat.

When using a no-buff wax apply a full even coat and let dry. Twenty minutes is usually the normal drying time. Sufficient protection is obtained by a single coat, but greater luster and a higher gloss will result from a second coat applied as soon as the first is thoroughly dry.

Linoleum

In the case of linoleum floors, a sealing operation is usually unnecessary. Thus the second step after a good

*Dr. S. C. Johnson & Son, Inc., Racine, Wis.
consult



The wax is applied

cleaner has removed all the dirt and old wax, is waxing.

Either a solvent-type, polishing wax or a no-buff, self-polishing wax can be used on linoleum, and for a shining, long-wearing luster, two coats of either type are preferred.

When using a no-buff wax, apply a full even coat with a mop or applicator and let dry for 20 minutes. No polishing or buffing is necessary.

Or, if you prefer to use a long-wearing buffing wax, apply a thin coat, paste or liquid, with an applicator. Let dry for 20 or 30 minutes (when completely dry, the coat will be dull and flat). Then use an electric floor polisher to bring out the luster.

In cases where the linoleum is quite old and well-worn or is extremely porous, you may find it necessary to apply a very thin coat of floor sealer.

Asphalt Tile

The important point to remember about asphalt tile floors is that they contain ingredients that are damaged by spirit solvents. Paste or liquid polishing waxes contain these solvents and should never be applied to these floors.

Therefore, only a no-buff or self-polishing wax is recommended.

As in every floor maintenance operation, the first step in properly caring for asphalt tile floors is cleaning. Be

(Turn to page 33)



Use no-buff polish only for asphalt tile



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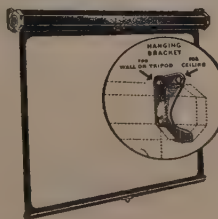
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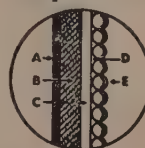
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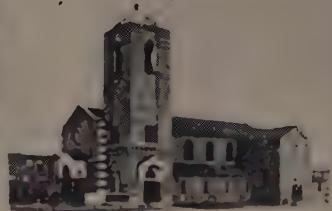
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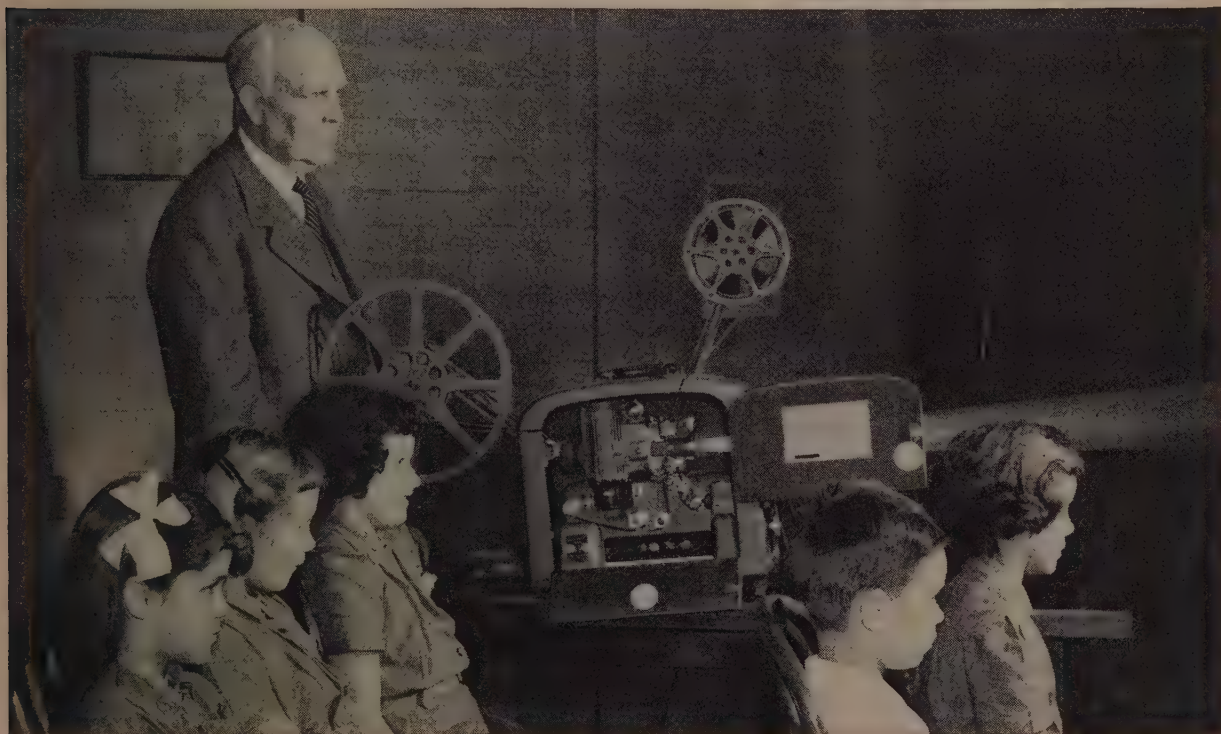
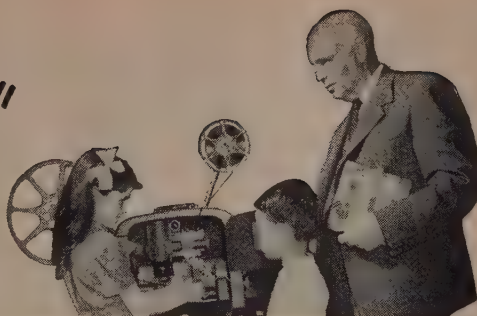
THE COLUMBUS EXHIBIT

(See page 16)

T. Norman Mansel, architect, uses brick for the interior walls of St. John's Evangelical Lutheran Church, Philadelphia, Pennsylvania.

"Now our children don't like to miss a Sunday..."

Says Rev. Stanley Armstrong Hunter, D.D., nationally known pastor of St. John's Presbyterian Church, Berkeley, Calif. He has used Filmosound in his church for about three years.



Dr. Hunter using Filmosound in Sunday School class.

"Our Filmosound has brought so much life and color into our Sunday School programs that all our children, from the youngest to the oldest, love to attend.

"It has added much to our other church activities, too—both social and spiritual. And it is so easy to operate."

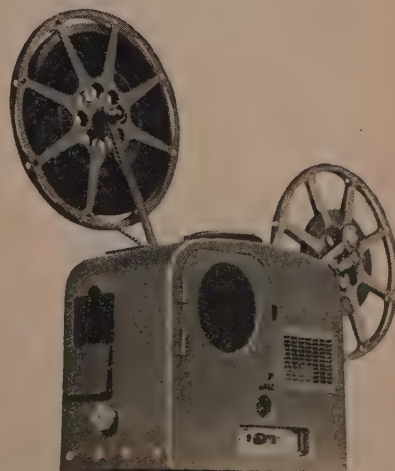
Dr. Hunter, pastor of St. John's for over 25 years, is a progressive churchman who makes full use of audio-visual methods in his church. Here are some of the ways Filmosound helps at St. John's:

- Dramatizing Bible stories for Sunday school children of all ages
- Entertaining at Boy Scout meetings
- Furnishing programs for meetings of men's and women's groups
- Providing one to two hours' motion picture entertainment for "Family Nights," a regular Saturday evening bi-weekly church feature attended by both adults and children
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Wood Sculpturing For Churches

SINCE the advent of the Christian religion, there have been almost twenty centuries through which man has done amazing things in the fields of technical advancements. Steel, bronze and aluminum casting techniques have, of late, tended to reduce the fields in which the ancient art of the hand wood carver can ply. Even plastics moulding has had its effect.

Christian churches, however, with their deep seated traditions, rely in a large part on traditional woodwork and wood carvings for their beauty and also as a visual reminder to Christians of the age and time-tested solidity of the Christian religion. In addition, it seems impossible to improve on the beautiful and esthetic effect that a wood carver image will convey.

The wood sculptor plys a trade as highly respected as a fine artist. In fact, he has to function as both as well as an artisan in woods. Most people probably think that the wood sculptor simply picks up his hammer and chisel and starts working on his latest effort. Such is not the case. Actually, there are seven distinct and separate steps to be completed before a wood carving is ready for church installation.

The first step is the careful preparation of the cartoon. This constitutes the "plans" which the wood carver will follow. A plastaline model is then formed of the eventual wood carving. Here, it is studied for possible weak points and difficult chiseling and finishing operations. If everything is satisfactory, the actual woodworking steps begin.

The wooden block, from which the carving will be made, is then carefully selected for similar grain characteristics throughout the piece. It is then checked for moisture content and, if found satisfactory, the actual wood-working efforts are ready to begin.

The cartoon is first outlined on the block and the greater portion of excess wood is removed with the aid of a band saw. Then the actual carving effort begins. This operation is known as "roughing in" and is the most important operation of all. For it is here that the general character of the piece is established and a bad move on the part of the sculptor (which is rare, indeed) can ruin the initial efforts and require a re-start with new material.

(Turn to page 26)

AT RIGHT

Steps in the making of a wood carving.



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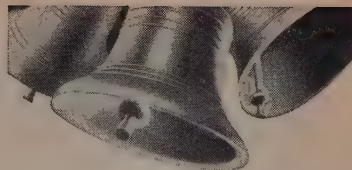
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All illustrations in this article are used through the courtesy of the Ossit Church Furniture Company.



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Wood Sculpturing for Churches

(From page 24)

The "roughing in" operation is then followed by the "finish" operation wherein the minute details of the figures are developed and the surface of the wood carved free of splinters and rough edges. This completes the sculpturing work, leaving only the wood protection operation. This consists of applying a very flat lacquer to the work and it is ready for its permanent installation in the intended church.

While the wood carver's training and background is steeped in the tradition of the Middle Ages, he nevertheless keeps abreast of the times by recognizing the value of and using modern materials for contemporary churches. Beautiful symbols, plaques and carvings in intaglio are being done in transparent and translucent plastics.

Spiritual Appeals for Preaching

by John Edward Lantz

Dr. Lantz concludes his four studies on the spiritual appeals of preachers. New subscribers may wish to borrow the issues of June, July and September to secure the entire series.

SOcial and ethical appeals may be considered together, since they are closely related to each other. Social appeals are those which have to do with communal living, and ethical appeals are those which have to do with the correct conduct of an individual in his own right as well as in relationship to other people. The main difference between the two terms is that the former implies group relationship while the latter implies individual conduct. The distinction is largely one of emphasis rather than one of essence or kind.

The truth is that each individual has within himself deep cravings for the welfare of his own group as surely as he has for his own individual welfare. It is a common occurrence, especially in wartime, for people to sacrifice their lives to preserve the status quo of the group. Jesus himself is reported to have said, "greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

All of the social and ethical appeals have their rootage in group life; they are altruistic, not individualistic. They are strong urges. Upon their realization depends the preservation of society.

11. Equality

Then Peter opened his mouth, and said, of a truth I perceive that God is

no respecter of persons.—Acts 10:34.

And hath made of one blood all nations of men for to dwell on all the face of the earth.—Acts 17:26.

Equality is an appeal that places all people on a common level. It elevates the poor to the level of the rich; the rich it elevates to the level of the educated and the cultured; and the educated it lifts to the level of the rich. All are to be judged according to their individual worth—all are "in the same boat" and they sink or swim together. This is an effective appeal, especially with groups or classes of people which tend to feel inferior to others. The appeal to equality emphasizes the fact that no one person is superior to any other person as a child of God, and contrariwise, that no one is inferior to anyone else.

Dr. Jay T. Stocking, formerly minister of the Pilgrim Congregational Church, St. Louis, Missouri, appeals to equality in his sermon "Self-Expression and Responsibility." For his text he chose "Am I my brother's keeper?" (Genesis 4:9). In the last paragraph of his introduction he uses this appeal very forcibly.

I find myself in a world of persons, each one as free as I am. Our freely determined individual purposes often collide. Our freedom is mutually limited. We are mutually dependent. If

others express themselves in certain ways, I cannot express myself at all. I reflect that the opposite must be true: that if I express myself in certain ways, they are deprived of self-expression; if I take a certain course, I deny them life and happiness and freedom. Science has herded us all together in these days as never previously. Our lives are interrelated though we come from the ends of the earth. We face the necessity of finding a way of living together.*

12. Fairness (Ethical Duty)

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law of the prophets.—Matthew 7:12.

Recompense to no man evil for evil. Provide things honest in the sight of all men.—Romans 12:17.

The appeal of the Golden Rule is an appeal to fairness. It is a plea to the sense of justice within each one of us. It is the basis of our mutual respect for one another. Fairness is a key word in the vocabulary of children, as well as in the state papers of nations.

In Matthew 5:46 Jesus assumed that even the publicans practiced fairness among themselves as the basis of their dealings with one another, but he called upon his followers to go beyond what was fair, to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you!" (Matthew 5:44)

Honesty is essentially synonymous to fairness. A person cannot be honest without being fair, and neither can he be fair without being honest. Honesty of course includes being honest with oneself, which is sometimes referred to as intellectual honesty or personal integrity. It involves being fair with oneself as well as with other people.

(Turn to page 28)

*Sidney A. Weston—"Sermons I Have Preached to Young People." Sermon by Jay T. Stocking, "Self-Expression and Responsibility," page 122.

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Church lighting as an art can be coordinated with church lighting as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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Spiritual Appeals for Preaching

(From page 26)

The appeal to justice is likewise identical to fairness.

13. Fellowship

For where two or three are gathered together in my name, there am I in the midst of them.—Matthew 18:20.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.—Luke 24:15.

Fellowship is the cement which binds individuals into groups. It represents our social nature and expresses our enjoyment of companionship with other people. The early Christian church put great stress upon fellowship—the blessed *ecclesia* and *koinonia*. *Ecclesia* means those who are called out of the world into a new order. *Koinonia* means those who compose the Christian community, the beloved society. Both terms designate a blessed Christian fellowship which provided mutual support of Christian living, a support still desperately needed by Christians today.

One of the greatest misfortunes which can possibly befall anyone is to be deprived of fellowship. The result is agonizing loneliness. There is nothing much worse than excommunication from a fellowship that is rich and meaningful. And likewise, there is nothing much more blissful than to be a part of a fellowship which is harmonious and vital. The lack of fellowship is hell; the presence of fellowship is heaven. Furthermore, no one can live a Christian life alone; it must be lived with other people. Thus, fellowship has a strong appeal. One of the main reasons why people join the church is to find fellowship; it is that which makes them "feel at home."

The late Reverend Frederick W. Robertson preached an outstanding sermon using fellowship as the main appeal which he called, "The Christian Church a Family." His text was, "Our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Ephesians 3:14-15)

The emphasis which today is being placed upon the ecumenical church has its rootage in Christian unity and fellowship. Are we not all members of the human family, and is He not our common heavenly Father? Then why should we not have Christian fellowship together in His name?

14. Leadership

And he saith unto them, Follow me, and I will make you fishers of men.—Matthew 4:19.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in

which I will appear unto thee.—Acts 26:16.

We cannot all be leaders, yet most of us can. Some of us must be followers. Still, lumping the entire human race into two categories—leaders and followers—is gross over-simplification. The truth is that nearly every living person is a leader at least within one group and a follower in many others. No one person, regardless how brilliant and capable, can be a leader in every phase of our complex social life. Likewise no one can be a follower in every group; he must assume responsibility somewhere.

The appeal to leadership interests practically all of us if adapted to the level in which we are capable of leading. This appeal to leadership is closely akin to power, the difference being that a person may seek power without wanting recognized leadership. Leadership is the accepted responsibility of wielding recognized power in a particular group for a specified length of time and for a specific purpose, while power itself may be unrecognized and by indirection.

Summary to the Four Articles

If we as followers of Jesus are to simulate his speaking, we will offer spiritual promises to our listeners in winning them to the Christian way of life. People want to know how they will be blessed by following our spiritual admonitions, and it is up to us to tell them. Thus every persuasive speech should carry with it a spiritual promise, and the incentive to obtain that promise is the appeal. It is the mainspring to Christian living.

In using the appeals discussed in this series, the speaker in the church should not attempt to use all of them in any given speaking situation. It is best not to employ more than two or three in any one speech or sermon, and even then to make one and only one outstanding.

Subsidiary appeals when used should be employed in such a manner as to re-enforce the basic appeal. These appeals should motivate the listeners to live the Christian life by picturing for them their rewards. Henry Drummond was right when he said, "The business of the preacher is not to prove things but to make people see them." A judicious use of these spiritual appeals does help people see the rewards of their Christian living, and supplies them with the dynamic and motivation for that kind of living.

Read

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WAR BRIEFS

Cardinal Spellman Praises Editorial

Frances Cardinal Spellman, Archbishop of New York, has thanked the Washington Post for an editorial endorsing the naming of an American Minister to the Vatican.

The cardinal's letter, published in the Post, stated:

"I have read your editorial of August 10 concerning the United States diplomatic mission to the Vatican and I thank you for your fair and objective treatment of the question.

"You have been one of the few papers editorially to indorse the logic and appropriateness of such a mission which I note from the report of a national survey just completed by the American Institute of Public Opinion at Princeton has the approval of the weight of public opinion.

"I think that you have properly summarized the matter by observing that the United States sends diplomatic missions to other states whose heads have religious as well as secular functions, that many non-Christian states have had missions to the Vatican for years and that no argument stronger than 'prejudice' can be found for not sending a Minister to the Holy See. I am grateful for your statement."—RNS

PLAN MISSOURI TEST CASE IN STATE AID

St. Joseph, Missouri—Efforts to prohibit the payment of Missouri tax funds to schools teaching sectarian religion will be made by the Missouri Association for Free Public Schools.

Attorney for the association will file a test case in Jefferson City against state and school officials of four districts in an attempt to stop state aid to parochial schools.

Announcement of the impending suits was made by the Rev. A. G. Williamson at a session of the Missouri Annual Conference of The Methodist Church. Mr. Williamson is treasurer of the organization instigating the legal proceedings.

He told the Conference that a reported one-third of a million dollars in state tax money last year went for the direct or indirect aid of parochial schools and that more than 100 nuns are teaching in public schools in Missouri. Mr. Williamson is pastor of the Missouri Methodist Church in Columbia, Missouri.—RNS



(See cover illustration)

St. Matthew's Church, Wheeling, West Virginia
Rev. J. Moulton Thomas, Rector

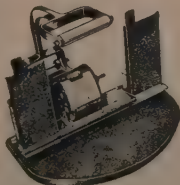
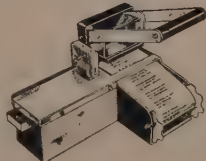
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At left: The Ladies' Parlor, warm and clean.

At right: Mrs. Jane French, Director of Religious Education, opens the hardwood door and shows Hi-Boy heater.

Cleveland Church Uses Unit Heating

Six Gas Furnaces Have Proven an Economy

*by Alice Holton**

WHEN the Parma Evangelical United Brethren Church, at Parma, Ohio, added 10,000 square feet of space for classrooms, nursery, ladies' lounge, etc., it increased its heating requirements proportionately. This could have proven a hindrance, economically speaking, to Dr. H. C. Schiering's dream of a series of well-planned departments which would attract every member of the family—man, woman and child—to church on Sunday.

The church itself, founded in 1926 and with Dr. Schiering as pastor since 1927, is heated with coal. The pastor sought a heating system for the new addition which was initially moderately priced and which would maintain the heat in certain occupied areas of the building at a higher temperature than that in other sections not at the moment in use. This he believed would result in major savings in fuel, over a period of time.

Dr. Schiering found the answer to

the heating problem in unit heating—with half a dozen Superfex Furnaces, five of them Hi-Boys, doing the job.

A single gas Hi-Boy, of 60,000 B.t.u. capacity, is located in a closet in the southwest corner of the ladies' lounge on the main floor of the building. This one furnace heats the pastor's study and office, and the ladies' lounge, a total of 644 square feet of space. Because these three rooms are almost constantly in use, this furnace is called upon to maintain a temperature of 68 to 70 degrees most of the time.

The second Hi-Boy is located at the end of the first floor hallway, heats the main entrance hall to the church, the beginners' classroom, nursery and women's lavatory. Excluding the hallway and church entrance, the other rooms comprise 1145 square feet of space.

At the northwest corner of the building, near the stairs leading to the basement rooms, is located the third furnace, also a Hi-Boy. Heat is carried from furnace to a 17' x 21' classroom, a 19' x 14' nursery classroom and an

11' x 8' lavatory for men, as well as to the upper portion of the basement stairs.

In the basement are two primary rooms, where first, second and third grade youngsters meet on Sundays for religious training and play. A single Hi-Boy heats these rooms, which have an area of 969 square feet; it also heats the lower portion of the stairwell.

The main social room, which measures 63 x 28, divides into the senior high classroom, 28 x 14, and a recreation and social room for young married couples. A gas Hi-Boy in a corner of the main social room takes care of the heat needs of the senior classroom, which is curtained off from the young married's room. It also heats the women's lavatory.

A Model 62 Superfex, of 80,000 B.t.u. capacity, completes the job of heating the huge social room, supplies heat also to the 29' x 16' kitchen and acts as a standby heater for the junior room, 40' x 33', which ordinarily is heated by the coal furnace which heats the church, since it is a part of the original structure. The model 62 is particularly valuable, here, when the weather is too warm for a coal fire but too cold to dispense with heat entirely.

Six gas furnaces may sound like an expensive proposition but they have proven otherwise for the Parma Evangelical United Brethren Church. Gas bills, from September, 1949 through May, 1950, amounted to just \$220.00—

*Of the Perfection Stove Company, Cleveland, Ohio.



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Designing the Small Church

(From page 18)

as perfectly as a "Little Theatre" can be designed. The committee chairman was the psychiatrist in a well known New York hospital and his domination over the other members of the committee resulted in refusal to allot the estimated five hundred dollars that would have made the theatre a success when they felt that this particular sum could not be spared, and then they turned around and blew in \$5000, which they did not have, on a spire which had neither rhyme nor reason in the design of the church. Needless to say, this church was not built.

"We are interested in nothing but a Gothic church" is the usual greeting given the architect who has been selected. Next in popularity is the Colonial. When will we be intelligent enough to pull ourselves up and face the facts? Are we perpetuating some outgrown philosophy in our religious activities that it must be housed in obsolete architectural forms? Can't we say to ourselves, "When we travel we use the car or the plane," then conclude, logically, "Our houses should do for living, and our churches should do for religious worship what the car and the plane do for transportation." We are as smart as they have been in any building age. We have better materials, better methods and equipment. Are we courageous enough to clean out the cobwebs and start from scratch, knowing our problem and knowing our materials, and to say to ourselves and our architects, "We shall reason this out: our problem is to enclose the space adequate to the functions as we list them, and to enclose that space as economically, as functionally and as aesthetically as possible. We must employ the technological tools available to us, allowing the materials to dictate basic forms to give us the maximum strength, the maximum of safety and

and this included gas used for cooking meals in the church kitchen.

Dr. Schiering is convinced that unit heating is the most practical answer for a plant such as his. Parma Evangelical United Brethren Church is attempting to interest entire families in its program. To do so means that there must be plenty of space to house various activities scheduled for different age groups. For example, there's a nursery class for toddlers where they get their first contact with religion via stories and play; there are departments for primary pupils, the junior and senior high groups, as well as for young married couples and adults.

Practically every night in the week

there's something doing at the church that calls for the use of certain rooms in the new addition. On Monday nights it's the Boy Scouts; Tuesday, the Mary-Martha Group—a very active organization; Wednesday, the quilting group, etc.

To keep the temperature of all rooms at 68 or 70 degrees in order to assure the warmth of two or three rooms where meetings are scheduled would be impractical and expensive. The present system permits maintenance of 50 to 55 degree temperatures in unoccupied rooms, higher temperatures in rooms where meetings are being held.

Dr. Schiering favors the unit heating plan, particularly for churches having

very small staffs "It's a very small matter to adjust the thermostat for more heat," he pointed out. "Where there is no 'round the clock maintenance man, anyone can do it. In our case we've found unit heating ideal. Also, the use of Hi-Boy furnaces, which occupy less than four square feet of floor space inside a closet, enable us to maintain the unbroken beauty of our rooms."

Parma Evangelical United Brethren Church had as its architects on the new addition, Welfel & Associates of Parma. Perfection Stove Company, Cleveland, supplied the gas furnaces and handled the heating layout.

The Care of Church Floors

(From page 21)

sure to use a good cleaner that contains no harmful oils.

Often unhappy results are obtained on asphalt through the improper use of cleaners. The oil that is contained in some cleaners causes asphalt tile to become soft and spongy.

After using the right cleaner, and after scrubbing the dirt and grime free of the floor surface, be sure you rinse thoroughly. Use lots of water, either hot or cold but keep the rinsing water clean. This is important, for every trace of the cleaner and the old wax must be removed before a new coat is applied.

protection from the elements consistent with the construction used, and then, drawing on the innate aesthetic heritage of the architect, design and build a structure reflecting its use and achieving the dignity, the simplicity, the scale, the mechanical perfection of its parts and its workings and know that out of this must come the church that can satisfy spiritually a more intelligent congregation and a more in-need-of-spiritual-help congregation than at any time in history.

When church authorities attain this goal, the architect must rise to the occasion and fulfill his functions creditably. Any church, if simple and dignified and of good materials and workmanship, no matter how small, may be good architecture, and even monumental, if the elements of good architecture are there. Equally important and equally obligatory are the demands on the architect that he make modern methods and modern materials and recently developed engineering principles his tools. These are the means to the elimination of waste, to better control of both labor and materials through greater factory fabrication and less site labor and through standardization. Through these methods, quality construction and low maintenance forms will be available to the lower cost small church.

The second, and in this case, the last step in the operation on asphalt tile floors is waxing. No sealing is necessary. Be sure the floor is thoroughly dry. Then use a water emulsion, no-buff wax. You will need a small pail or pan to hold the wax and an applicator or mop. For smaller floors an applicator is enough, but on larger areas a clean 16-ounce mop is recommended.

Apply the wax in a full even coat, but don't apply it too heavily. Use only enough wax to give a smooth, level coat with no streaks. Two light coats

of wax are better than one heavy one.

Rubber Tile Floors

In many cases cleaning and waxing operations and prohibitions against solvent-type waxes are the same for rubber tile floors as for asphalt tile. However, there is no hard and fast rule. Some rubber flooring is unaffected by polishing waxes, while with others the colors will smear following application of a solvent-type wax.

There are two recommended methods of determining the type of rubber tile in your building:

(1) Apply some polishing wax on a relatively unexposed, light traffic area. If there is no visible difference in the color, you can assume the rubber tile is unaffected by a polishing wax.

(2) Or consult a qualified floor wax company representative. He can help you make the test and advise you on the proper care for your rubber tile floors.

When a polishing wax is used, the operational procedure is the same as with wood floors, except that no sealing is necessary on rubber floors.

With a no-buff wax, follow the same procedure as with asphalt tile floors.

Another important point to remember with any type of wood floors is that strong soap or lye solutions harden rubber and cause curling at the edges and will also pit the rubber. As with asphalt tile, oil base cleaners will cause rubber to become soft and spongy.

Terrazzo and Concrete

In caring for terrazzo and concrete floors, the regular, three-step method should be followed, though terrazzo may not have to be sealed unless there is excessive dusting or blooming on the surface.

When sealing terrazzo, dilute the sealer with one part of VMP naphtha to one part floor sealer and apply the solution in a single thin coat over the surface.

New concrete or terrazzo should not be finished until they are properly cured—that is, left to age for six months or longer.

Keeping Floor in Top Condition

A floor finished with a good quality solvent type or self-polishing wax has three great advantages over unwaxed floors:

- (1) It is lustrous, bright and shining, far more attractive to the eye;
- (2) The floor is protected against wear and abuse—the wax takes the punishment;
- (3) It is smooth and dry—dust won't stick—thus it is easier to clean and keep clean.

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broom or wide dry cotton mop. This will remove dirt and grit that would be ground into the surface if left too long. In no case should you use an oily mop. On any type of floor this leaves a sticky film to catch dust, and oil will cause asphalt or rubber tile to become soft or spongy and eventually become yellowish, dull or dirty looking.

Sometimes, in heavy traffic areas, the floor will accumulate too much dirt to be dusted or swept off. When this happens, mop your floor with a cotton mop dampened in cold water. Use only cold water and do not scrub the floor or use a dripping mop.

Scuff marks can be removed and a high gloss restored to heavy traffic areas by going over them with an electric floor polisher. Where severe traffic has worn down the wax protection, touch up these areas with the same type of wax originally used to cover the entire floor.

Be careful of a "pile-up" of no-buff finishes in light traffic areas and around the edge of the floor near the walls. A pile-up occurs when the floor is repeatedly re-waxed without a prior cleaning, and will result in a yellow discoloration on the untraveled areas. When this happens, clean the entire floor before re-waxing.

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17. Oboe	8'	73 "
18. Vox Humana	8'	61 "
19. Tremolo		

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The Church, The Architect and The Organ†

Cooperation Is Necessary for the Best Effects

by H. D. Blanchard*

FOR nearly seven hundred years the pipe organ has been prominent in places of worship throughout the world. Its important position is justified not merely by tradition but by a practical role in the church service. Moreover, the organ of today serves in the auditoria and concert halls of most educational and cultural institutions, where its influence reaches still wider circles.

In planning for this greatest of musical instruments modern architects have at their disposal the knowledge and experience acquired over the years. Organ builders welcome the opportunity to discuss location, space requirements, tone openings, console location, blower rooms, and sizes of conduits and wind conductors. Early planning means more economy in building and results in better performance of the finished product.

The organ requires a good location in a resonant room. Its traditional position in Gothic and Romanesque churches is in the rear gallery over the main entrance, with the choir in the same location. However, a chancel organ and choir are often planned in American churches. In the concert hall it is important that the organ doesn't interfere with the full use of the stage, but still have free speaking room.

Organ tone tends to travel forward, upward, and sideward. An open position for the organ is therefore best, so that the tone may have a chance to develop in the auditorium proper. Rectangular rooms are most favorable for tone development, especially where the organ can be at one end and where the ceiling is not cut up by large cross members or recessed panels.

Organ chambers, when required, should be high, wide and handsome, having their ceilings continuous with that of the auditorium wherever possible. An old formula for organ cham-

ber proportions is $W=2D$. $H=W$, or twice as wide as it is deep, and as high as it is wide, with the wide side fully open to the auditorium. Deep narrow chambers should be avoided. The walls and ceiling of the organ chamber should offer a hard reflecting surface, and may be covered with Keene's cement so as to establish some natural resonance within the chamber itself. When the organ has plenty of speaking room, it may be voiced on low wind pressures which, with proper scaling, will result in a rich, unforced, singing tone. If the organ is crowded and the tone openings are cramped, the builder is forced to use high wind pressures to drive the tone out. The result is often harsh, unpleasant and unmusical.

Restrictive tone openings are always a severe handicap. Pockets at the sides or top of the tone opening only block the tone and should be eliminated whenever possible. Pocketing walls, however, can sometimes be perforated so as to relieve the restriction.

Organ chambers should be planned so as to keep the main divisions of the instrument on one level. Widely separated organ chambers destroy tonal cohesion and make servicing difficult. It is always an advantage to have the organ together in one location although chambers high above the main auditorium floor or in basements make for difficult installation. Sometimes ceiling installations are necessary, but are considered a last resort. Since extremes of heat, cold, humidity, and dryness are to be avoided, the organ should not be placed in front of window openings unless the latter are completely sealed off.

A chancel organ should speak into the chancel, which then acts as a mixing chamber for the sound of organ and voices. Openings into the transepts or into the nave upset tonal balance and often have an unpleasant effect on listeners. Because the organ is used in the support of the service its tone should be directed toward the choir and the resulting blend should then go to the auditorium.

Since the size of organ parts varies

†A second article on the purchase of a pipe organ, written by Clyde C. Bryan, minister of the First Baptist Church, Hattiesburg, Mississippi, will appear in our issue for November.

*Mr. Blanchard, a graduate of Ohio State University, is a member of the faculty of the School of Sacred Music, Union Theological Seminary, New York City. He is also a member of the staff of M. P. Moller, Inc., Hagerstown, Maryland, one of the best known builders of pipe organs.

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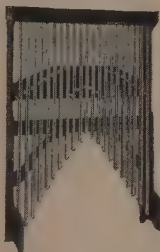
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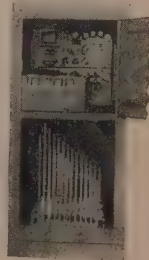
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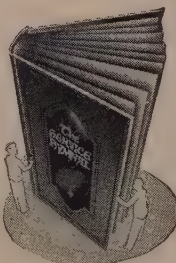
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with different builders, there is little point in detailing dimensions here, but it is easy to get information from the builders themselves. It is safer to err on the side of too much cubic footage.

While the organ benefits from a free position in a resonant organ loft, experience shows that it will further benefit from a resonant auditorium. Acoustical treatment is usually bad for musical tone and tends to distort ensemble. If the auditorium has a resonance period of from two to four seconds when empty, it will favor musical tone as well as the spoken word. The clothing of listeners will provide sufficient damping. Heavy carpets or drapes and heavy seat cushions tend to kill resonance and distort acoustical results.

The maximum size of an organ for any auditorium is quite flexible, being determined in the first place by the funds and space available rather than by artistic criteria. An organ of more stops offers more tonal variety and a richness of tonal texture but is not necessarily louder. No organ is therefore too large for its auditorium if properly planned and executed.

The organ console must be located so as to give the organist complete control of the choir while playing and directing as well as a view of the rear of the church and the altar. At the same time it must be reasonably inconspicuous from the auditorium. The organist must be able to get a clear perspective of the tonal results of organ and choir. The latter must hear the organ to advantage and be supported by it. The congregation does not need to hear the organ so much as the blend of choir and organ. Hence the organ ought to be behind the choir with the console in front of both. A chancel organ demands that the console be on one side, which frequently destroys perspective unless the console can be elevated so as to face the congregation. A console placed in an alcove or side room or located under any division of the organ is usually in a poor location.

The organ case has always been a challenge to the artist and architect. For centuries great organ cases have been regarded as works of art, embellishing and enriching places of worship and concert halls. Architects and designers have not always met this challenge, however, particularly in America where fine organ cases are rare. Among outstanding American examples might be mentioned those in the chapels of the United States Naval Academy, Annapolis, Maryland, and the United States Military Academy, West Point, New York. The organ case should harmonize architecturally

with its surroundings and should enrich without being obtrusive. Front pipes should be used, both for tradition's sake and because in some instances they may actually speak. Front pipes should be placed as far apart as possible to permit egress of sound. Various styles of mouth treatment may be used as the design requires. Grille work without some pipes is often uninteresting and frequently obstructs organ tone. It should provide a minimum of seventy per cent tone opening, and even then should not be covered with too fine a screen or cloth.

Panel work in the organ case should provide for natural circulation of air behind the case. Panels may be set away from their frames by small spacers, thus avoiding dead air pockets. Most builders advise against having heat sources located within the organ chambers due to excessive drying out of wood parts with consequent shrinkage. If the air in the auditorium can circulate freely through the organ, the instrument will at all times be in balance with the larger room. Actually, wide variations in temperature do not affect the organ except as to pitch. On the other hand, wide extremes of dryness and humidity can do damage to structural parts.

Some organ builders are equipped to build grille or case work to their own or architect's designs in any suitable wood or finish. All builders would gladly cooperate in matters having to do with design and construction of fine organ cases.

The organ blower should be so located as to draw clean dry air of the same approximate temperature as the auditorium. Fresh air intakes merely cause trouble as do heat sources in the blower room. The blower room may be soundproofed or otherwise treated to reduce resonance. It should be not less than six to seven feet high with a door wide enough to permit passage of the blower without dismantling same. If the room is sealed, all air may be drawn through removable filters, thus adding greatly to the life and efficient operation of all organ parts. Electric motor control equipment may be located in the blower room but the room should not be used for storage. Organ builders will gladly supply information needed in planning wind conductors and electrical conduits from blower room to the organ or to the console as well as size of blower and auxiliary mechanism and electrical requirements.

The following reference works deal with the organ location and space requirements and might well be on the shelves of every architect:

WAR BRIEFS

Methodist Youths Give Their Solution

Measures for restoring world peace and good will and preserving democracy were proposed by the National Conference of Methodist Youth at its annual sessions in Denver, Colorado.

In a poll taken on the restoration of peace in Korea, the majority of delegates voted that the United Nations should ask for a conditional surrender of North Korea and that "the United Nations should specify conditions on which the United Nations will agree to an end of hostilities in Korea."

By almost unanimous vote it was agreed that Korea should be united under the United Nations Trusteeship Council and a form of self-government developed.

The entire 150 delegates endorsed the Quaker proposals for peace, which include the encouragement of trade between Eastern and Western Europe, strengthening of the United Nations, and new efforts to reach "some just understanding with the Soviet Union and other concerned nations regarding a peace treaty for Germany which would reunite that country and stabilize the European situation."

On the home front, the Conference adopted a report opposing peace-time conscription and universal military training, saying that these were "a threat to the principle of democracy and to civilian control over government and other means of national life."

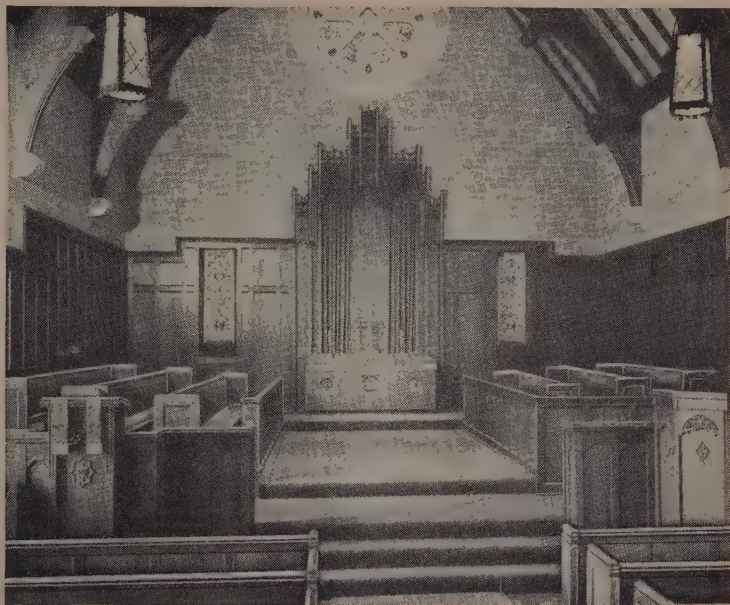
The delegates refused to endorse or support war, or to allow facilities of the organization to be used for war preparation or furtherance.

At the same time, the Conference called upon church people to "resist the spirit of fear" in the United States and to "encourage frank and open discussion and freedom of thought as a safeguard against totalitarianism of all types."—RNS

Barnes, William H.: *The Contemporary American Organ*; fourth edition, New York, J. Fischer & Bros., 1948.

Leet, Leslie N.: *An Introduction to the Organ*; Cranford, New Jersey, 1940.

Skinner, Ernest M.: *The Modern Organ*; New York, H. W. Gray Co., 1917.



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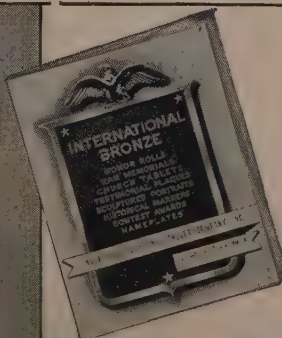
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The Ministry of Encouragement

*A Sermon by John Bishop**

I WANT to put together two sentences, one from the Old Testament, from the first Book of Samuel 30:6, *David encouraged himself in the Lord his God*; and the other from Paul's first letter to the Thessalonians, Chapter 5, *Encourage one another and build each other up*.

Few influences in this world are so powerful and none contribute more to happiness than encouragement. It is said that the devil had decided to retire from business. He was to sell up, lock, stock and barrel. Hence, he placed all his tools at the disposal of the buying public—the tools of greed, passion, selfishness and jealousy. There was one that he placed and priced above all—discouragement. If only he could sell this, what a price he could get for it. But it is obvious that he never sold it, for it is still a most effective weapon in his armory.

When Paul and Barnabas were on their first missionary journey they went into the synagogue at Antioch on the Sabbath Day and they were greeted in this way by the elders: "If you have anything encouraging to say to the people, speak." It would be a great blessing if the modern apostles of depression could be silenced. If you have nothing encouraging to say, it is better not to speak at all. Don't join the ranks of the croakers and the grumblers. Strive to earn the name that was given to Barnabas—the son of encouragement.

D. L. Moody once said that he had searched the Bible from Genesis to Revelation and had not found one instance where God had been able to use a discouraged man. That is not surprising for if you lose heart you lose your capacity for service. Elijah under the juniper tree was not an asset but a liability to God. Yet it is so easy and so common for good people to lose heart and allow things to get on top of them. We know what Faber meant when he wrote:

Oh it is hard to work for God
To rise and take His part
Upon this battlefield of earth
And not sometimes lose heart.

A discouraged man is not only a useless man but he is also an unhappy man and often a defeated man. More people fail in the battle of life for lack

of courage than for lack of ability or opportunity. There can be no more welcome or more necessary ministry than that of putting courage into people who find themselves under the juniper tree. Men and women in all walks of life need encouragement but they look for it and expect it from outside themselves—in the sermon of a preacher or in the letter of a friend. David did not wait for the encouragement which he needed to come from any outside source. He encouraged himself.

In the chapter from which our first text is taken we read how the Amalekites had burned Ziklag and had taken captive the women, including David and his two wives. The people wept until they had no more power to weep—David was greatly distressed, for the people threatened to stone him. You can hardly imagine a more depressing situation, but listen to the conclusion of it—David encouraged himself in the Lord his God. He did not shut his eyes to the difficult situation in which he found himself, but he knew how to bring his difficulties, his sorrows and his anxieties to God.

Most of us find it easier to encourage other folk than to encourage ourselves. A little self-encouragement would have put strength into Elijah's heart, courage into his witness and would have saved him from the despair of the juniper tree. Joseph must have learned the art of self-encouragement—a young man of fine character, hated by his brothers, torn from his father's home, sold as a slave into Egypt, tempted in the house of Potiphar, thrown into prison, but finally becoming Prime Minister of Egypt. How was it that he kept cheerful and clean? He must have encouraged himself in the Lord his God.

Self-encouragement may be difficult but it is always a duty. We owe it to ourselves, to our neighbors and to God. It is a duty to ourselves, for we are never at our best when we lose heart and run away from the difficulties of life. Elijah under the juniper tree wasn't the man he had been when he confronted the prophets of Baal on Mt. Carmel. Then again, self-encouragement is a duty we owe to our friends, for their happiness often depends on our courage and cheerfulness. Above all, it is a duty to God,

for he expects us always to be at our best.

Our stiffest battles are fought out in the lonely places of the heart, and happy is the man who knows how and when to encourage himself in God. Self-flattery, self-pity, self-deception are fatally easy, but self-encouragement is hard. How is this art to be learned? One method is to allow memory to play about our lives and remember some past deliverance of God's grace. David remembered a dead lion and a dead bear and believed that the God who saved him from them would deliver him from the more dangerous enemies now threatening his life. Another method is prayer. Talk to God about your problems and perplexities. Praying brings God onto the field of battle and creates an atmosphere in which it is easy to cast all our burdens upon God. "Why art thou cast down, oh my soul, and why art thou disquieted within me?—hope thou in God." Yes, God is the real secret of self-encouragement. It is only the man who knows God, who is strong and can do exploits. Stephen, the first Christian martyr, had that secret when he faced the stones of his enemies. He encouraged himself in Christ and his face shone like the face of an angel.

The Apostle Paul knew how to encourage himself and so to encourage others. There he stands on a ship in the Mediterranean which for days has been the plaything of the storm. The battered vessel had put up a good fight but was rapidly going to pieces. The sailors were a terrified, hungry and helpless crowd; but Paul cries: "There stood by me this night an angel of the God whose I am and whom I serve, saying 'Fear not, Paul'—wherefore sirs, be of good cheer, for I believe God." He encouraged himself in God and his was the mission of putting heart and hope into those who were in a like danger to himself. He writes to the Thessalonians bidding them encourage one another and build each other up.

There is no telling what a word of encouragement will do. It may save a man from tragedy and heartbreak. It was so in the case of Dickens. How many, I wonder, realize how near he came to giving up literature. "No man wants me," he once wrote, "no man will give me money for my work. Des-

*Minister, Acton Hill Methodist Church, London, England.

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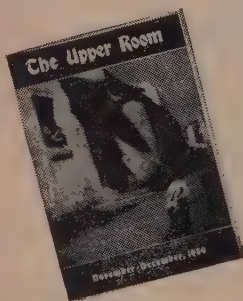
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picable, fears of coming to absolute beggary besiege me." Of one of his works, now famous, a certain critic said that it was "clotted nonsense." It was only a nameless correspondent who recognized the merit of the book that saved him from despair and caused him to persevere.

To encourage a man means to put heart into him, to urge him on, to give him new hope, to restore his self-respect and offer him a sense of purpose that is worthwhile. What are you—an encourager or a discourager? A distinguished scholar, who was among the regular hearers of Dr. John Watson at Liverpool, said to him on one occasion "Your best work in the pulpit has been to put heart into men for the coming week."

Such a ministry need not be confined to the pulpit. We can all say "The Lord God hath given me the tongue of a disciple, that I should know how to sustain with words him that is weary." Encouragement is a divine art which we can all acquire if we will.

How many are waiting for a word of encouragement? It may be in the form of a letter. Miracles can be worked with a postage stamp. You never know what fresh heart you may put into a fainting soul, what new energies you may release, what disheartened servant of God you may save. It is as easy to hinder, but it is just as easy to help. Let us remember that we are fellow-workers one with another. As followers of Christ, we are a band of brothers and we cannot be loyal to our Master unless we are loyal to one another.

He bids us build each other up

And gathered into one

To our high calling's glorious hope
We hand in hand go on.

Captain Scott had a name for two of his companions on the ill-fated journey to the South Pole—Captain Oates and Cherry Garrard. He called them "adaptable helpers." They were ready to turn their hands to anything and to help anyone. How much the world needs people like that—people who do not just look on and criticize but lend a hand and speak a word of encouragement. The Christian spirit is needed—each for all and all for each and everyone proud of what the others do.

In all this our Lord is our supreme example. He was ever an encourager. He encouraged himself in God. When his friends forsook him and fled, he was able to say "I am not alone for the Father is with me." Prayer was his unfailing resource, his deliverance from every depression, his equipment

for every enterprise. His heart turned to prayer like the compass to the north. Every hour of crisis found him deep in prayer.

It was because he so constantly encouraged himself in God that he was able to encourage others. On the eve of the cross, he could say to his disciples, "Courage, I have overcome the world." Did not the despairing disciples on the Emmaus Road find their hearts burning within them as Jesus talked with them? He instinctively saw the good in everybody and that to him outweighed anything else. Do you know the legend about Jesus and the dead dog? The bystanders could see nothing in it but a repulsive spectacle. "How revolting," said one; "loathsome," said another; but Jesus said "See how white its teeth are." How like him that is! He selected the one attractive feature possible for notice. That was how he became the supreme encourager. He came not to condemn the world but that the world through him might be saved. He encouraged Mary Magdalene to leave her old life and begin anew. He encouraged tax collectors like Matthew and Zacchaeus, despised by the people and in danger of losing their self-respect, to start a new way of life.

His method was to see the best in people and encourage them to see it; to believe in that best and help them to believe in it; so he brought out the best and enabled it to grow.

I have a Captain and the heart
Of every private man
Hath drunk in valour from His eyes
Since first the war began.

It is he who has drunk in this valour that knows how to encourage himself and others. The world needs encouragers and if the church of Christ cannot put heart into men, it is failing its mission. I believe that there is still a great deal of good in the world and in man. I believe that a large part of our task in the church is to concentrate on its development. This is a day when every Christian should pledge himself to look for the best in his neighbor and help him to make it better by encouragement which is part of the grace of God.

We can all of us exercise a ministry of encouragement. True encouragement enriches both him who gives it and him who receives. It is wholesome and reviving like water from a mountain spring, for it means reinforcement, the infusion of courage. What better praise could we ask for at the end of the day than this, that we have been an angel to someone; that we have made the path of life easier, cleared it of some stumbling block and lighted it



Good drinking fountains are a necessity where people assemble.

with the radiance of a pure devotion to the Master?

If I can live to make some pale face
brighter
And to give a second luster to some
tear-dimmed eye
Or even impart one throb of comfort
to an aching heart
Or cheer some wayward soul in passing
by
If I can lend a strong hand to the
fallen,
Or defend the right against a single
envious strain,
My life, though bare perhaps of much
that seemeth dear and fair,
Shall not have been in vain.

Be like David and encourage yourself in God. Encourage one another and build each other up. Above all, look to Jesus and hear him say to you over the chasm of the years "Courage, I have overcome the world."

MEMORIAL TO ALBERT PEEL

The late Dr. Albert Peel had many friends on both sides of the Atlantic and when it was considered fitting that a memorial should be erected, it was also felt that many people would be glad of the opportunity to pay their tribute to one whose ministry meant so much to so many.

A memorial tablet will be erected in the Clapton Park Congregational Church, London, E.5, where Dr. Peel ministered for twelve years and of which he was a member until the time of his death. In addition to this, it has been decided to raise a capital sum with the interest of which it will be possible to send, annually, historical books to younger ministers.

All who wish to share in this memorial to send their gifts to the treasurer, Mr. W. C. Ingham, 25 The Vale, Southgate, London, No. 14, England.

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Watch Your Church Plumbing

Installation and Equipment Are Important

*by W. W. Brooks**

AN important equipment item in all modern churches is the plumbing.

If a church is in the blueprint stages, careful consideration should be given to the sanitary facilities. For existing churches there should be annual plumbing inspections to make sure that outmoded, damaged, or leaky fixtures are replaced with modern fixtures.

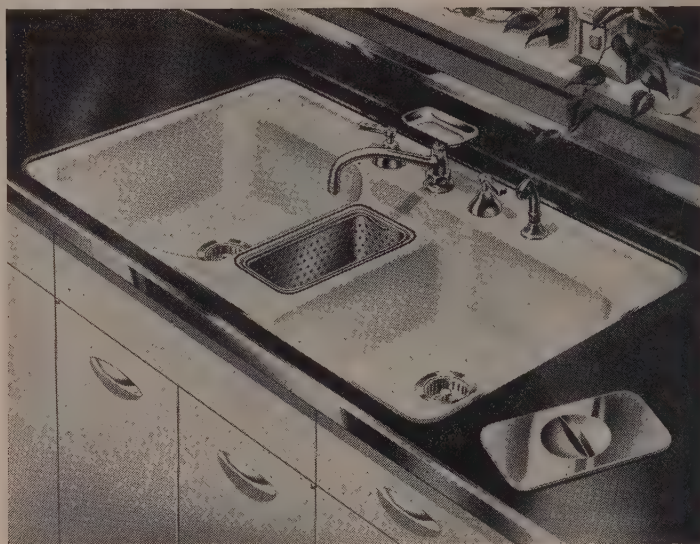
Integrating the plumbing plans into the overall plan of a new church is a three-way proposition: location of washrooms and kitchens; type of fixtures; quality of installation. Most important point is: only the services of a licensed master plumber will give high quality results. Compromising with the workmanship inevitably results in extra expense, needless labor, and chronic inconvenience.

Location of washrooms depends on the design of the church and, quite naturally, is as flexible as the architect's plan for the church itself. The best point to remember is to make all sanitary conveniences as accessible as possible. Churches with basements usually have washrooms located in this lower level. Basementless structures have found that location of washrooms to one side of the main entrance is practical.

Although churchgoers do not make use of sanitary facilities as often as crowds in other types of institutions, the washrooms should not be lightly dismissed. Enough room should be allowed to permit installation of at least one water closet and one lavatory for every 25 persons of each sex. Many communities require this plumbing minimum; it is often necessary to provide for additional fixtures, especially if the church is larger than ordinary or has recreational and/or cooking facilities attached.

Installations of modern washrooms with new fixtures will repay three-fold their original cost by (1) maintaining the churchgoer's good will, (2) being easier to clean, and (3) eliminating excessive upkeep costs.

It is particularly important that the women's restroom be planned to create the maximum use of the facilities available. Because many women require the use of the restroom only for putting



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on make-up, the actual fixtures may not be used up to capacity, yet the restroom will be crowded. To avoid congestion of this sort (especially for large churches with many Parent-Teacher Association and other mass meetings), the fixtures should be placed in a room separate from the powder room which will contain appropriate mirrors and other accessories. In this way, maximum use of the water closets and lavatories as well as the powder room will be made with a minimum of crowding and waiting.

Another point in the discussion of location is that of keeping the plumbing in as compact a group as possible. Long pipe runs from the central boiler or water heater to the washrooms is expensive and a waste of materials. Washrooms and a kitchen near the central heating plant will save fuel and hot water the year around. It will also mean quicker response at the hot water faucets in washroom lavatories.

Kitchen equipment should include the water heater (whether in the central

boiler or in a separate tank) as near the sink(s) as possible. Any laundry equipment should also be near the water heater.

The practice of installing wall-hung fixtures is becoming more popular, and with good reasons. The lack of obstructions to hinder the mop shortens the cleaning time considerably. If the interior of the room is finished completely in tile and equipped with proper drains, the room may be cleaned in five or ten minutes by hosing down the floors, wall, and fixtures.

There are many types of fixtures on the market, but only the sturdiest fixtures of highest quality are recommended for church use. Rugged construction is needed to withstand the thoughtless abuse inflicted on all plumbing fixtures by the public.

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The lavatories should be durable, easy-to-clean vitreous china, or enameled cast iron. The basins should be of ample size with anti-splash rims. The

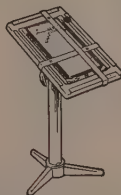
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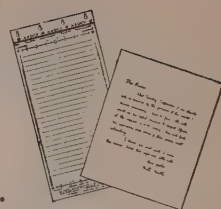
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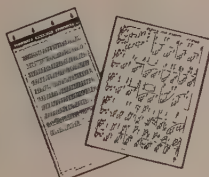
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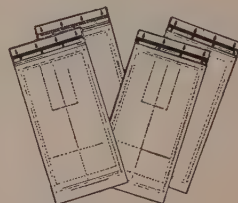
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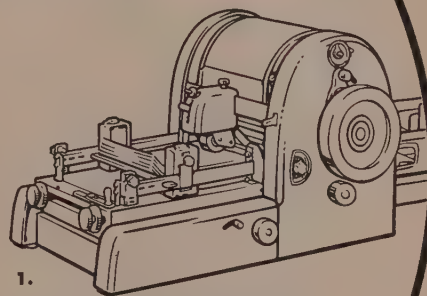
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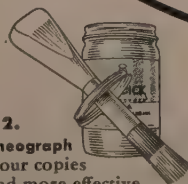
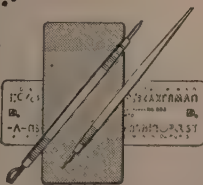


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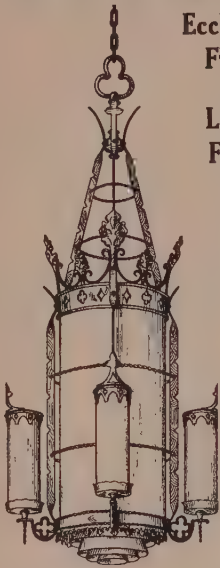
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faucets should be chromium-plated brass for easy polishing and permanent cleanliness. The spout should be placed well above the rim of the basin as a health precaution. Submerged spouts can contribute to back-siphonage if there are any back pressures in the plumbing line.

One type of lavatory that is frequently used in church washrooms is the unit with a wide ledge or shelf at the rear which holds purses, packages or other personal articles while the user is washing.

There are many sizes and shapes for lavatories. Tiny washrooms with no wide walls for regular lavatories can be equipped with corner lavatories which also have back ledges and durable fittings. Many churches specify the self-closing faucet which prevents wasted water. Soon to come on the market is a foot-operated lavatory whose pedals also have the self-closing feature.

Water closets should also be of highest quality to give a long life. The most practical design is the long, oval rim type with an open front seat of either hard rubber or composition.

Purchasing a good toilet seat is a wise investment. A good seat will stand up under abuse as well as use and can be kept clean very easily. Seats can be cleaned with soap and water, or a disinfectant, if necessary.

The siphon jet water closet is recommended because of its larger passage-ways, powerful flushing action, and the large bowl area covered with water. The flushing mechanism on the water closet must be rugged. The public has an inherent desire to kick the flush handle instead of operating it by hand. It is also desirable to use flush valves that are equipped with vacuum breakers to guard against the possibility of back-siphonage.

For the men's washroom, urinals of either the wall-hung or stall types

may be installed. The back wall should slope away from the user, a very important feature to remember in selecting fixtures for men's washrooms.

Urinals should be equipped with an automatic flush valve which may be set to wash the urinals every few minutes. This is especially practical for church use during extremely busy occasions, such as suppers, entertainments, etc.

Drinking Fountains

Drinking fountains should be considered in the church plumbing budget. A drinking fountain, conveniently located with a plentiful supply of pure water is a primary requisite to good health. All new fountains are equipped with angle stream jets, regulators, and self-closing valves.

The angle jet drinking fountain is made with a guard composed of impervious, non-oxidizing material and prevents the mouth or nose of the drinker from coming in contact with the nozzle. The inclined jet of water issuing from the nozzle does not touch the guard, and there is no splattering of water.

No amount of modernization will boost good will if the equipment is not kept clean. Cleaning of church washrooms consists of a number of duties requiring varying frequencies of performance. The cleaning of fixtures and washrooms should be a daily task. Washroom floors should receive daily attention and should be washed with a hot solution containing an effective disinfectant. The time to do most of the cleaning is when the rooms are least used.

The best procedure for the church manager who wants to modernize is to get the plumbing contractor to accompany him on a tour of the church to check every phase of the plumbing system.

The invariably successful formula is: inspection, plus modernization equals satisfaction.

WAR BRIEFS

A Peaceful Settlement of the Korean War

(As suggested by *The Voice of Korea*, official publication of the Korean Affairs Institute, Washington, D. C.)

1. Establishment by the United Nations Security Council of a special committee on Korea to seek a peaceful solution, composed of Asian nations such as India, Indonesia, Burma, Pakistan, the Philippines and Thailand; or of the non-permanent members of the Security Council (as has already been suggested by India); or—as a third alternative—appointment by the Council as single arbitrator a statesman like Prime Minister Nehru of India.

2. Imposition of an immediate cease-fire order and the return of all troops to their June 25 positions, to be carried out under the supervision of an international mission responsible only to the United Nations.

3. Withdrawal from North and South Korea of all foreign troops, military advisers, and military missions, compliance to be subject to United Nations' scrutiny, and incorporation of all native military and police forces in a national security force under a United Nations civil mission.

4. Pending final disposition of the Korean crisis, administration of the entire country by a United Nations mission. This mission should act in the capacity of an interim authority, not as an official trusteeship.

5. A free plebiscite, open to all Koreans without regard to political views, residence or civil status, to choose the form of government for a united Korea. The poll should be held at a time and in a manner fixed by a United Nations commission, which would closely supervise the entire proceedings. However, the general election should be held as soon as practicable after cessation of hostilities.

6. Upon establishment of a national government through free elections, termination of the United Nations mission and admission of Korea to the United Nations.

7. Guarantee of the independence and neutrality of a united Korea by the United Nations.

8. A promise that the rehabilitation and reconstruction of Korea will be undertaken by the United Nations upon cessation of hostilities. This should be announced at the earliest possible moment.



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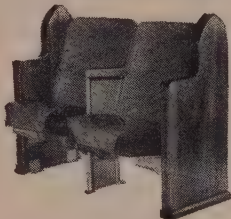
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But You Can Swap Jobs in Midstream

Pastor Finds That Teaching Position Offers Opportunities

by David A. MacLennan

Here Professor MacLennan of Yale Divinity School concludes his article on the trials of transition from preacher to teacher. For the first part of the article turn back to the September issue of "Church Management."

Antidote to any chronic homesickness for the life I knew are the similarities discernible in this so-called private world of the seminary. Faculty meetings can be surprisingly like official board meetings! Place twenty or more able, informed and articulate men around a table with an agenda in their hands, and anything can happen. With reports to receive, discuss and dispose of, the action and comments are not noticeably different whether the debaters sit within a church board room or a college faculty lounge. Not here, for I belong to an enlightened community of saints and scholars, but in one or two other institutions of high learning a malicious rumor has it that the faculty could sing as heartily as any board of deacons or trustees, the old refrain:

Our fathers have been churchmen
Nineteen hundred years or so
And to every new proposal they
Have always answered, "No!"

Deans who preside no less than clergy who ostensibly direct their laymen require not only a working knowledge of Roberts' Rules of Order but a considerable stock of what the theologians call grace. Blessed are the chairmen who possess patience and humor, for they shall reach retirement without ulcers.

Another parallel between the parish minister and the professor relates to the stint each must prepare. If it is true, as I incline to believe, that preaching a sermon effectively can be more exhausting (for the preacher, that is!) than much longer physical labor, then lecturing is to be preferred. But lectures also must be prepared and they come with their inexorable regularity much more frequently than once a week. In my first weeks of lecturing to college graduates, I felt, and not vicariously, as did the newly appointed university lecturer of many years ago. After his third canter over the course a student waited for him after class and said, I hope without any malice: "Professor, I would like to know what you propose to teach next semester."

"My boy," said his teacher, "I would like to know what I will teach tomorrow." A man must toil terribly who would teach effectively. No preacher ever fretted and worked more feverishly over his Sabbath homily than a conscientious neophyte in his business of teaching! But if the process inflicts pain, there is always the possibility that it is a growing pain, and of the stimulus to keep learning there is no perceptible end.

Living Fellowship of Learning

Taken all in all, for this rider who still has his head above water as he clings to a horse of a different color and collar than the one he first mounted, the advantages outweigh the disadvantages. The new assets being uncovered and appropriated may not yield additional taxes to the Department of Internal Revenue. They do better; they enrich the possessor and weekly increase in value. This despite his devout echo of the teacher's sentiments embodied in the book title, "Friday, Thank God." What are these values? Belonging to a living fellowship of learning as no undergraduate could fully do, is one of them. Light and truth are not hollow words on a painted crest; these are the imponderables sought and served by men and women of integrity, scholarship and essential Christian spirit. To be a member of this elect fraternity is itself high reward for any man. To be admitted to that section of the fellowship concerned with adequate preparation of some of this generation's best young men and women for Christian leadership in church, state and college is both privilege and incentive to make the most of one's best for the sake of others. The others denote 350 carefully selected students from all parts of the United States, Canada, and at least fourteen other countries. Spiritual myopia and parochial paralysis cannot afflict even an ecclesiastic in the atmosphere such students create. Over one-third of this student body are former G.I.'s. These men are neither perfectionists nor escapists. They know the

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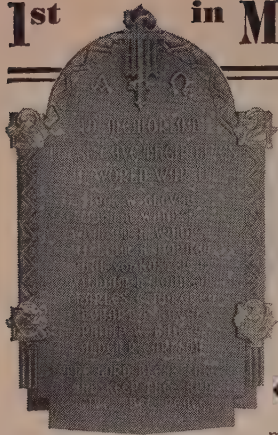
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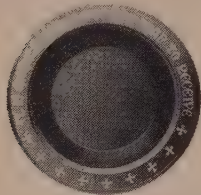
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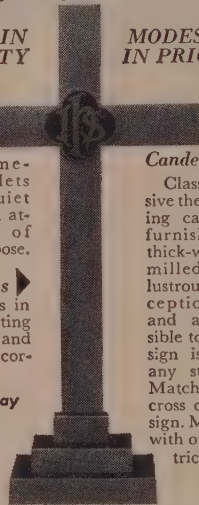
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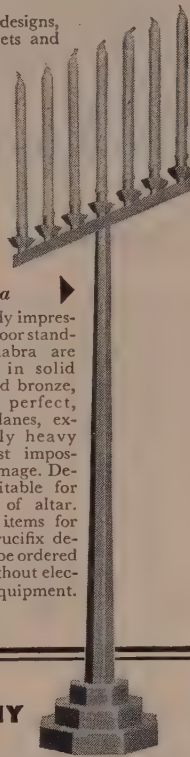
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score; at least they know where the goal posts are. And they are here, giving three more precious years to advanced training, because they believe that the game being played on this planet between truth and falsehood, good and evil, God and the demonic, is for keeps. When the last of the veterans of World War II leave our halls we may need more frequent encounters with the world beyond our ivory towers. To keep realistic concerning the needs of men and of how our faith and philosophy can meet them is a pedant's perennial need. One of Ralph Waldo Emerson's friends, his recent biographer, Mr. Ralph L. Rusk, tells us, offered to take the Concord sage on an expedition to hunt rattlesnakes. He felt that the expedition might help the transcendentalist philosopher establish salutary touch with concrete reality. Philosophers, theologians, even "practical department" teachers need to maintain contact. Our young veterans have kept us aware of the realities beyond this pleasant campus. Non-veterans and ex-G. I.'s alike preparing for full-time religious service push back our horizons and quicken our hopes. These religious leaders of today and tomorrow have not "dragged themselves barely to the edge of the creed"; they believe greatly, with the consent of all their powers, and they intend to translate their high and daring faith into life.

A significant article of this creed affirms belief in the holy catholic church, commitment to the task of uniting the now divided reformed branches of that church. These young churchmen represent thirty-seven different denominations and nothing to which they are exposed in this interdenominational school weakens loyalty to their ancestral communions. But insights gained on various parts of this planet, sharpened by the inclusive churchmanship practiced in chapel, classroom and commons, have raised their sights. The target for today and tomorrow is one church—not one mode of worship, since they realize unity must not be equated with uniformity—to unite a divided world in the service of the one God and Father of all men. This conviction and commitment should hearten every person of goodwill who longs for practical demonstration of the power of religion to unite men and communities. Leaving this quadrangle on completion of their course these men will go to many places on this continent, and a few to Asia, Africa and Europe. Wherever they are "posted," they will help give ecumenicity a local habitation and a name. Christian unity will remain an airy nothing until it digs in at the grass roots. To discover that this kind

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- THE CHURCH LAWYER -

Segregation of Races in Churches

by Arthur L. H. Street

IF former United States Senator Taylor of Idaho really intended to test the Constitutionality of measures designed to require the segregation of white and Negro attendants upon services in churches he adopted an extremely clumsy way of doing it. Thereby he has been a means of delaying a judicial determination of the most important phases of the problem.

The circumstances appear in the opinion lately rendered by the Alabama Court of Appeals in affirming Taylor's conviction of disorderly conduct in a case growing out of his attempt to force an entry through the "Colored Entrance" to a church in which he was scheduled to speak to the Southern Negro Youth Congress during the last presidential campaign, when he was a vice presidential candidate on the Wallace Ticket. (*Taylor v. City of Birmingham*, 45 So. 2d 53.)

According to Taylor's plea in the case, the police authorities coerced those in control of several churches to withdraw permission for holding sessions of the Youth Congress, before the Congress met in the Alliance Gospel Tabernacle housing a Negro congregation. Obedient to a local ordinance, there were separate entrances and accommodations for both races.

When Taylor arrived to speak and attempted to enter the building through the "Colored Entrance," a policeman directed him to the "White Entrance." Taylor attempted to force his way past the officer and tripped over a wire while struggling with the police. He called the officers vile names and was arrested after some resistance. On conviction of disorderly conduct, Taylor

appealed to the Court of Appeals. The Supreme Court of the state refused to disturb the judgment of that court upholding the conviction. From the lengthy opinion of the Court of Appeals we quote the outstanding paragraphs:

"Those in attendance on this session of the Youth Congress segregated themselves. The whites entered the white entrance and the Negroes entered the colored entrance. The jury had a right to find and doubtless found that this was in accordance with the arrangements that had been made by the church for holding the meeting and that those in attendance, up to the time appellant arrived, respected the arrangements made by the church." . . .

"The church had a right to insist on segregation on their own property; it had a right to insist on members of the white and black races using separate entrances; it had a right to post signs on the building designating a white and a Negro entrance, without regard to any segregation ordinance. If the appellant sought to force his way into the building in a way and manner contrary to the arrangements that had been made by the church, he might be regarded as a trespasser ab initio. Such conduct had a tendency to bring about a breach of the peace. If appellant was not agreeable to using the entrance the church had designated for him to use he was privileged to abandon his contemplated address instead of resorting to force."

"It clearly appears that the police did not use force to prevent defendant's entry to the Tabernacle. The defendant unjustifiably resorted to force, at least the jury so found, in an effort to override established custom, and the arrangements that had been made for him. He virtually admits as much. He was not on trial for conduct unbecoming a United States Senator, nor was the court below concerned with his effort to obtain publicity in connection with his candidacy."

of churchmanship flourishes here has been a filip to morale. After spending twenty years within the United Church of Canada, it would be difficult and distasteful to return to anything infected by excessive sectarianism. No one could work and worship in a vital fellowship of former Congregationalists, Methodists and Presbyterians—

with a leavening of Anglicans, Baptists, Lutherans and others—and remain content with a delimiting denominationalism. Thus in my new environment as in the former, I can say: All who speak truth to me commissioned are;
All who love God are in my church embraced.

(Turn to page 51)

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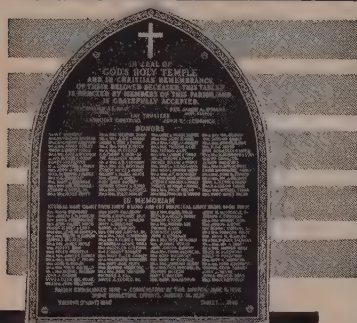
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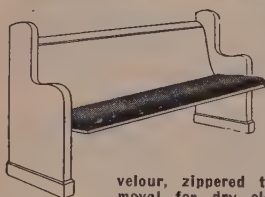
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for a Mediocre Sermon

by John H. Sandmeyer*

CAN you remember when the fifty-minute sermon was expected and funerals lasted two hours and on Sunday the preacher read his hymns before the singing of them and expounded the Scriptures as he read them—often taking fifteen minutes for the job? It isn't done any more. All along I have wished for the reform of these practices even to holding the regular worship service rigidly within the hour—beginning on time and ending on time. The funeral is kept within the half hour. Very occasionally I read a hymn before it is sung. And always there is a hymnal on my desk and always there is penciled on the margin of the hymn the date of its use. This makes for wider use of the hymnal and gets away from too frequent use of favorite hymns and this in turn keeps the choir from forming the fatal habit of droning hymns. As for expounding the scripture lesson, it is no longer a prevailing custom.

The practice which tends to play down or eliminate the scripture lesson entirely is to be deplored. To leave off Bible reading in the pulpit is to me a most serious fault not alone from the point of propriety, but also because it surrenders a highly instructional and inspirational opportunity. In those early days when I used to hear the minister expound a chapter from the Bible I had a feeling that interpretative reading would do a better job, save time, and prove less tiring to the congregation. So I myself would study the meaning of the scripture and practice reading it giving such pauses and inflections as to convey the meaning it had for me. I may say that I like to read the Bible in public. At times I have had a feeling that the sermon was halting and weak and I was unhappy since I had not better fed the congregation. Yet not infrequently at such times I have taken refuge in the thought that although the sermon seemed to fail the scripture with its dramatic appeal had made partial amends for the sermon's lack.

The preacher who wants to take the pains can have highly descriptive, pictorial and dramatic scriptural background for his sermons. One might add that it is not always necessary to read a whole chapter when only part of the chapter is relevant to the sermon. Think of the power to arrest attention in the story of Jezebel's death, Paul's shipwreck, the parables of the Good Samaritan and the Prodigal Son, when read as if the preacher cared enough to put himself into his reading as he hopes to put himself into his sermon—taking pains to select a good lesson as he takes pains to select a good text.

Some day I shall want to preach a series on the faces of the Bible: Moses' shining face; Nehemiah's sad face; Stephen's angelic face; Jacob's victorious face; Esau's benevolent face, and of course Jesus' determined face. Every face named here has a dramatic and most interesting scripture background. Besides there are such chapters as the Eighth Psalm, the 13th of First Corinthians, the 15th of First Corinthians, the Naaman story ending with mercenary Gehazi—all passages to tax one's ingenuity and dramatic skill.

In Norman Peale's *Guideposts* Lowell Thomas has this to say about his father: "He would spend long periods reading to me from what he believed to be the greatest book in the world, the Bible. He did not read the Bible to us in the usual stereotyped form of family prayers, but as a scholar would read from any great book. He read it to me because the great book was bubbling out of him; it was part of his life . . . a devout and scholarly father had read those Bible stories until those lands seemed to belong to me. As I rode with Allenby's cavalry, the Bible came to life, and I seemed to be a part of the great stream of history."

In the same book Cecil B. De Mille, the famous Hollywood producer has this to say: "I used to sit on the arm of a big leather chair every evening as my father read two chapters of the Bible, one from the Old Testament and one from the New. It was a family custom. My father having been a

*Grace Methodist Church, Tonawanda, New York.

writer of note in his day, read anything well, but he especially liked to read the Bible. He made the words come alive; the characters moved and breathed before our eyes. It seemed to us he touched the beauty and drama in every story, and our eyes glistened with excitement, then were wet with tears. . . . So absorbed did we become in the Bible stories that we hated to have him stop."

There are those that thump it; there are those that sprawl over it in the pulpit loosening pages from the binding; yet men have died that those who came after them might have the advantage of reading the Word. Carefully let us select our Bible readings and read them well. Let the Bible speak to the congregation through the voice of the preacher who has faith that his word will not return unto him void since it has its rightful place in the regular worship service. Let it be read impressively.

But You Can Swap Jobs in Midstream

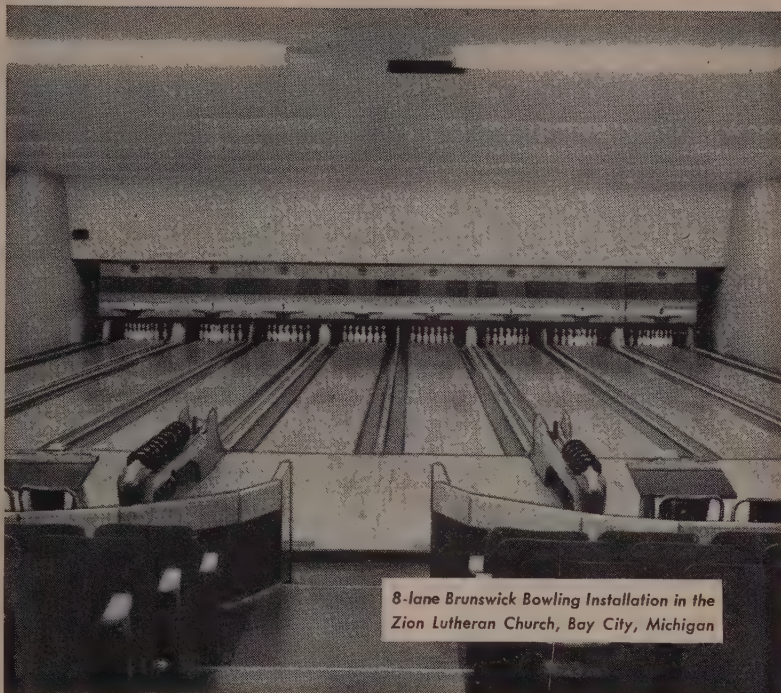
(From page 49)

Not that I have no sense of preference,
None deeper, but I rather love to draw,
Even here on earth, on toward that perfect law,
And heaven's fine etiquette, where, who and whence
May not be asked, but at the wedding feast
North may sit down with South and West with East.

Soon another term will begin. I will arise and go now not to Innisfree but to my nine o'clock class. As I leave my office for the classroom, armed with an impressive looking notebook, other doors will open on the corridor now becoming as familiar and friendly to me as the passage from my former vestry to the chancel. A sprightly young colleague who perversely imagines that a judicious university corporation will let him retire within a few years, will give us the password for the current term. His jovial eagerness will spark our own as he quotes the other King Hal:

Once more unto the breach, dear friends, once more;
In peace there's nothing so becomes a man
As modest stillness and humility;
But when the blast of war blows in our ears
Then imitate the action of the tiger:
Stiffen the sinews, summon up the blood.

You might never suspect it from our gait and demeanor, but our spirits leap at the summons of that blast—the bell. I can hardly wait.



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Prayer Changes People

*A Sermon by Raymond E. Balcomb**

WE are going to think this morning about prayer. What is it?

What does it do? And how does it do what it does? The answer to the first question is easy; prayer is communion with God. It "is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love

of God, to devote the will to the purpose of God." That's what prayer is. The answer to the second question is not difficult either. What does it do? It gives personal poise and power to those who use it. It is a medical fact that prayer can lower your blood pressure and calm your nerves. A well-known doctor addressing the British Medical Association some time ago said, "As . . . one whose whole life has been concerned with sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of the spirits, and all the miserable sequels of a dis-

turbed mind, I would undoubtedly give the first place to the simple habit of prayer." Mary, Catholic Queen of Scots, once said of John Knox the intrepid Protestant, "I fear John Knox's prayers more than an army of 10,000 men." That's what prayer does; it gives personal poise and power. How prayer does this is our real problem this morning.

A hint as to the answer was suggested to me by the semi-popular, pseudo-religious adage that "prayer changes things." Now, that's not true. Prayer does not change *things*. Gethsemane did not change *things* for Jesus. The material facts of environment and existence are not altered by prayer. But prayer does change *people*. There in our New Testament lesson we read of the experience of Jesus' life now referred to as "the transfiguration." "And as he was praying, the appearance of his countenance was altered." Prayer had not changed Jesus' problem; the cross was still ahead. But prayer has changed him even to the appearance of his face. And we are

reminded of another great Israelite coming down from the mount of inspiration and "Moses wist not that his face shone." Prayer changes people.

I

In the first place, *prayer changes us by elevating our thoughts*. Real prayer inevitably lifts our minds from the common run. "Our Father . . . hallowed be thy name . . . for thine is the kingdom, and the power, and the glory forever." Prayer changes us by lifting our thoughts and aspirations to a higher level. Remember the classic beauty of the Collect for Purity? "Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee and worthily magnify thy holy name, through Jesus Christ our Lord." Even the recitation of it lifts us! How much more the sincere praying of it!

It is a sound psychological as well as Biblical truth that "as a man thinketh in his heart so is he." The power of our minds to affect our bodies is becoming increasingly plain. One day a distraught woman called the manager of the Boston hotel where she was staying. "I'm dizzy and faint, my whole body is trembling. Somebody in the next room has been banging a piano the whole day. If you don't have it stopped at once I shall collapse, and you will be responsible!" she complained. "I wish I could help you, madame," the manager replied, "but I don't see how I can. That pianist is rehearsing for his concert tonight in Symphony Hall—it's Paderewski." "Really?" quavered the woman. "Oh, that's different!" And soon she had her room filled with friends listening to the great pianist and had herself miraculously recovered from her attack of nerves. She had elevated her thoughts only a very little, but it had changed her.

Look at it from the other angle for a moment. Will the frequent and persistent thinking of little, mean, narrow thoughts change a person? We all know the answer. Will a consistent drenching of the mind in sensuality, slut, muck, and mire degrade a person? Of course it will. Anyone who has been around where dirty jokes are the standard fare knows that it is not

*Minister, Federated Church, Ashland, Massachusetts.

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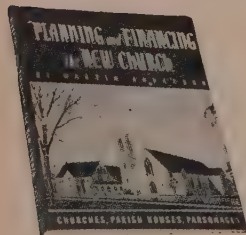
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long before the so-called "jokes" are told not for their humor, but for their filth. A contemporary philosopher remarks, "There is a deep tendency in human nature to become like that which we imagine ourselves to be." A thought always becomes a deed unless it is interrupted by another thought. Therefore, "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things." Prayer changes people because one cannot really pray without elevating thereby his own thoughts.

II

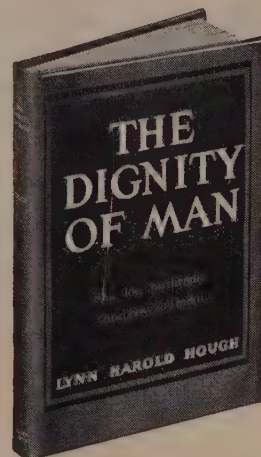
A second way in which prayer changes us is that it provides the opportunity for self-cleansing confession. Confession is good for the soul. No one of us can be really whole without it. We must dispose of the accumulations of grime and guilt and shame in some way. We cannot repress them, for that invites psychiatric disaster. Our mental hospitals are full of people who tried to forget, tried to drive

their guilty feelings underground, only to find that they inevitably come back like Banquo's ghost. Prayer provides a way of skimming the scum from our souls and disposing of it. "Forgive us our debts, as we forgive our debtors" says the Master.

Norman Vincent Peale tells of the experience of a friend of his who had been the vice-president of his concern for ten years and naturally thought, when the president suddenly died, that he would succeed him. But an outsider was chosen. He was polite to the newcomer and tried scrupulously to discharge his own duties as faithfully as ever. But deep in his own soul he was resentful; and his work inevitably suffered. Then one evening, quite by chance, he ran across an old prayer; he read it through, and then he prayed it through. It went like this, "Teach me, my Lord, to be gentle in all events, especially in disappointments. Let me put myself aside, to hide my little pains and heartaches so that I may be the only one to suffer from them. Let me use the suffering that comes across my path that it may mellow, not embitter

(Turn to page 58)

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by Lynn Harold Hough

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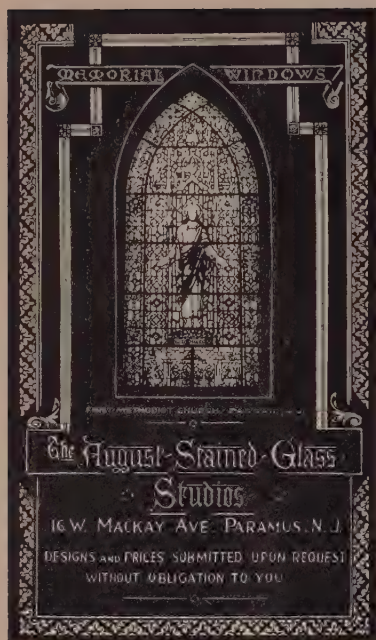
THE DIGNITY OF MAN draws upon man's vast heritage of thought in classic and modern literature, on the Old Testament narrative, on the great teachings of Jesus, the sure logic of the apostle Paul, to develop for men today a profound and practical philosophy of life. Here is an unforgettable study of the values which give civilization its very soul—a study that centers in Christ and the mighty ministry of the Cross.

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Mrs. Engel

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Housekeeping Can Be Exciting

Whether It Is a Three Room Apartment or a Nine Room Parsonage the Neals Were Able to Meet the Situation

by Bernice H. Robbins*

SOME ministers have little or nothing to say about where they shall live when they go to a new parish. If the church owns a parsonage, it is unlikely that the family will be permitted to live elsewhere. But some churches do not own a parsonage, and the minister's family is obliged to live in a rented house or apartment. Parsonage, or rented quarters, you may find excitement in planning your living arrangements. You may even decide that the most unpromising situation can lead to adventure.

The Neals had had their share of living under difficulties. Most parsonages were out of date, and landlords were not disposed to repair rented apartments. Finally, when the family had to move out of a house which had been sold, they found themselves in a cheerless apartment, with old floors, old wall paper, old lighting, and old plumbing. It was Jack, home for a weekend, who summed up the situation. As he helped his mother wash dishes, he looked around the uninviting kitchen, and said, "Look what you work with, in a day when housekeeping can be so attractive."

Mrs. Neal began to do some thinking. At dinner next evening she told her husband what was on her mind. "Perhaps we can better our living arrangements if we do a little planning. There are a few renovated 'light housekeeping' apartments in town. If we keep our eyes and ears open, we may get a chance to rent one of them." This, her husband agreed, would, in that

town, be a distinct departure for a minister's family, but they decided that if an opportunity presented itself, they would investigate.

Within a few weeks, a three-room apartment, occupied only twice, and each time by newlyweds, was to become available in a month's time. When Mrs. Neal saw the all-white kitchenette, complete with tiny gas stove and refrigerator, she knew that this was just what she had been dreaming about. The next step was to persuade the prudential committee that the cozy apartment would provide the minister's family with comfortable and attractive living accommodations, with no fuel bills, and only two dollars a month more rent for apartment and garage than the present uncomfortable and unattractive apartment was costing.

The committee was perfectly willing for the minister's family to make the change, and preparations for moving began at once. Of course there were the skeptics who wondered how a family of four could possibly be comfortable in three rooms. But there were only two persons to live in the apartment, with Jack, boarding in a nearby town, and Ellen, in college and working summers in a distant town, coming home only occasionally. The seven rooms in the unattractive apartment were certainly not needed under present conditions. Mrs. Neal had plans for convincing the skeptics.

There followed all kinds of exciting ideas for reducing the family furniture and other effects to make them fit into the small apartment. In keeping with the trend away from dining

**Mrs. Engel's address is Walburg, Texas.

*Mrs. Clyde W. Robbins, West Boylston, Massachusetts.

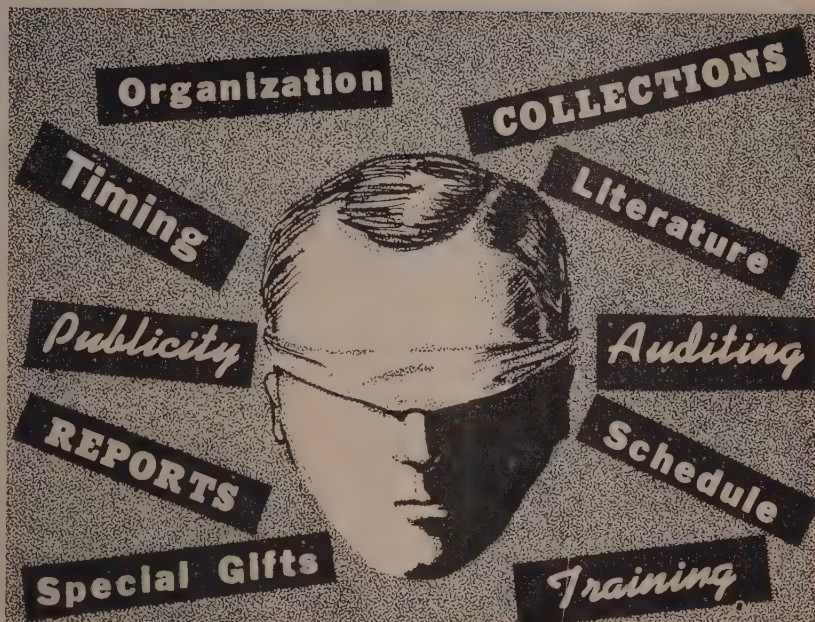
rooms, the Neals decided to sell their very good dining-room suite. Besides this, there were surplus bedroom pieces and other items for which there would be neither room nor need in the small apartment. From the proceeds of these sales the Neals went shopping for a drop-leaf table, a living room rug, and a sofa-bed. The prospects of owning a few new items was quite thrilling.

For years Mrs. Neal had been aware that the shabbiness of a few pieces of family furniture had lent a "run-down" air to the whole place. With these eliminated, and the better pieces reconditioned, the little apartment took on the "new look." On Jack's first visit home after the moving, he looked about appreciatively and remarked, "Given half a chance, you could really do a job on a house, couldn't you?" Ellen had to get her impressions of the change through letters. "You write with as much enthusiasm as a bride about her first housekeeping experiences," was her comment.

Living room and bedroom were easily arranged. What to do about dining and study accommodations required real planning. Finally, the largest room, and most adaptable, was arranged with one side for meals, and the other for study. The drop-leaf table fitted nicely between two windows, which looked out on a lovely garden below. There was sufficient space for a china closet and buffet-work table piece on this side of the room. The ministerial desk, with bookcases and other accessories fitted into place on the long wall side of the room, and in the jog behind a door.

One of the rewarding by-products of this out-of-the-ordinary solution for the Neal family's housing problem was the elimination of much unimportant paraphernalia. Before moving, outgrown clothing was distributed among agencies serving the needy. A generous bonfire took care of useless odds and ends which had been harbored for years. Surplus books and bookcases were stored in the church. Making the limited closet space in the apartment adequate was worth all the ingenuity and effort it called forth. (Roll-away chests may be the answer to the problem of storing surplus bedding and wearing apparel.)

But the real test, as far as the skeptics were concerned, would be on the social side. Accordingly, Mrs. Neal lost no time in issuing invitations to the various groups of the church to share the hospitality of the newly settled home. After several occasions on which as many as twenty-five women spent an afternoon or evening in the apartment, with business and refresh-



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ments, there were many expressions of pleased surprise that so much hospitality could be enjoyed in such a tiny place.

During the holiday season, the young members of the family and their guests enjoyed all the comforts of home in the little apartment, the only concession to crowding being the use of the landlady's third-floor two-bed guest room. (We have known occupants of much larger quarters who have had to "sleep" some of their guests elsewhere on occasion!) If any further proof were needed that the small apartment was adequate for all occasions, it came when there was a home wedding by candlelight in the beautifully decorated living room.

But the years passed, and presently the Neals found themselves in another parish, with the prospect of living in a nine-room parsonage, with spacious attic. By now, there were grandchildren in the family, and for the first time in her life, Mrs. Neal thought of a parsonage as an asset. Not that there were no worries about how to furnish and heat such a house, but, having to live in it, she decided to do a little venturing as she did about the three-room housekeeping arrangements.

Fortunately for the family, the house itself was good looking, newly renovated, and in a fine location. But what to do with nine rooms, after living in three, was the sixty-four dollar question. However, it did not take long to discover that because of placement of doors, windows, and closets, there was not as much wall space for furniture as might be supposed in so large a house. This simplified the situation very greatly, and indirectly took care of the problem of too many rooms for the amount of furniture available.

A few lucky breaks furthered the cause of making the new home attractive. A family in the parish from which the Neals had come, and another in the parish to which they went were breaking up housekeeping, making it possible for the minister's family to purchase a few needed articles at reasonable prices. The woman's organizations of the new parish thoughtfully bought a good-looking used dining room suite. A fine piano and a few odd pieces of furniture were already in the parsonage.

With the extra bookcases and books brought out of storage, it was just a matter of arrangement in furnishing the study. But the real challenge came when Mrs. Neal walked from one to another of the five bedrooms, and tried to visualize them furnished. Presently she realized that neither of the two attractive front bedrooms would

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provide enough wall space for twin beds, and other furniture. "Why can't we each have a room?" was the question which came simultaneously to both Mr. and Mrs. Neal. "We can," they both agreed, and the results were very much worth while.

Mr. Neal's room was furnished to a man's liking, and Mrs. Neal's took on the appearance of a combination bedroom and sitting room. There was the desk at which Mrs. Neal could work in privacy. The sewing machine which for once had a place of its own, could be used right where it was in a sunny window. And there was room for a prized possession, a small armless rocker which every grandmother treasures.

The inviting "middle room" became the guest room, furnished with odd pieces given to the Neals by friends who had had them in storage. (In one parish, the Ladies' Aid of the church purchased a new bed and rug, and other pieces were donated to permanently furnish a guest room in the parsonage.)

But there were the two small back rooms. In a moment of inspiration, Mrs. Neal had the bright idea of fitting them up as nursery and playroom for the grandchildren. Parishioners were as excited over the parsonage nursery and playroom as the minister's family, and before long children's furniture and toys were loaned, given, or sold to the family for a song. There were occasions when parishioners' children were entertained in these rooms while their parents were engaged in church work elsewhere.

As every woman knows, there is considerable difference in housekeeping time and labor between three rooms and nine. But Mrs. Neal had made two discoveries while living in three rooms which helped to simplify her housekeeping problems in nine. Something was added to the familiar adage,

"a place for everything, and everything in its place."

There are women who have their pantries, closets, and drawers filled to overflowing with duplicates of household gadgets, many of which they never use from one year's end to the next. But they must be handled, sorted, cleaned, and placed as long as they are retained. "Keep your housekeeping tools to the minimum, for the extras do not add anything to your family's comfort or happiness," is Mrs. Neal's timely admonition.

Then there is the temptation to expand too greatly when going from small quarters to large. Mrs. Neal watched her daughter set up housekeeping in a spacious apartment after living in two small rooms. There seemed to be no end to the drawers and closets, and the daughter was having a field day filling them up. "Wait until housecleaning time comes," cautioned her mother, "and you will find it a tiring business covering so much ground."

Mrs. Neal looked over such surplus places in the nine-room parsonage, and chose only a few, and these nearest to her work centers. And for further saving of time, effort, and energy, sewing kits, first-aid equipment, and the like, were provided both upstairs and down. Finally, when it was found that guest room and children's rooms were used only occasionally, and then mostly in warm weather, the radiators of these rooms were disconnected. This brought about a considerable saving in fuel. The sofa-bed in the living room, and cots for emergency use provided for the occasional winter guest.

Mrs. Neal is even now speculating about what exciting possibilities will surround her next adventure in setting up housekeeping.

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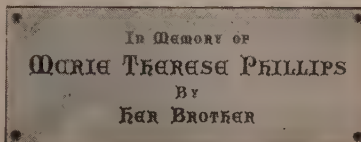
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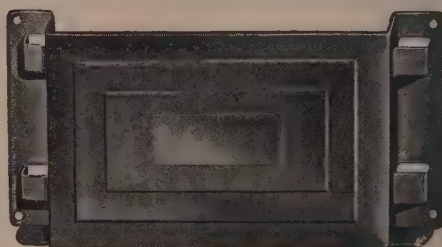
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Prayer Changes People

(From page 53)

me; that it may make me patient, not irritable; that it may make me broad in my forgiveness, not narrow, haughty, and overbearing." As he entered the office the next morning he saw the new president, "Hello, John!" he boomed before he realized what he was saying. His voice was hearty with a new friendliness. "Morning, Tom!" was the surprised and cordial reply. "Come inside, will you? I need your help on a problem." Prayer had proved to be a self-cleansing experience for him.

Is there anyone among us who does not need confession? "We have gone with the crowd and its compromises. We have allowed personal comfort and private interest to keep us silent when we should have spoken out. We have permitted lies to pass current in our presence when we could have stopped them with the truth. We have fixed our gaze on great social evils and failed to do the duties next to us. We have hated and helped to kill the sinners in other lands and then kept their sins." (Sockman, *The Lord's Prayer*, page 12). Prayer changes us by enabling us to confess our shortcomings before him who alone can forgive.

III

Finally, *because prayer changes people it gives God better conditions under which to work and that results in still further change.* Prayer does not change God's mind—he is always willing to do that which is good and right. My prayer, or lack of it, will not change that great outgoing love of his; but it will give or deny new opportunities for that love to reach me. We can wall ourselves off from God, you know; by our pride and arrogance we can make ourselves impervious to his love. When we do, he can't do much with us or for us.

Remember how Clarence Day of *Life With Father* fame says his father prayed? "He expected a good deal of God, apparently. Not that he wanted God's help, of course; or far less his guidance. No, but it seemed that God—like the rest of us—spoiled Father's plans. He, Father, was always trying to bring this or that good thing to pass, only to find that there were obstacles in the way. These of course raised his wrath. He would call God's attention to such things. They should not have been there. He didn't actually accuse God of gross inefficiency, but when he prayed his tone was loud and angry, like that of a dissatisfied guest

in a carelessly managed hotel." Well, what can God do for a person who is like that? Not much, I'm afraid. But let a man confess his own inadequacies, his doubts, his fears—let him ask God humbly and sincerely for guidance and strength—and there is no limit to what God can do for him. His prayer has given God the proper conditions under which to work.

The life of the Master draws to a close with the picture of a young man praying in a garden. He was perplexed; he was not quite sure what God wanted him to do; the thought of what God might be wanting caused anguish to his spirit; but by his humble self-presentation and commitment to God he made it possible for God to endow him with the strength, the courage, the assurance, the poise, the faith which made him a victor over even the supreme disaster of crucifixion. His prayer had given God the conditions he needed to do what he is always trying to do for all of us.

Gerhard Groote, the great practical mystic of the fourteenth century who authored the devotional classic on *The Imitation of Christ*, was led into the spiritual life while frivolously watching a public game in Cologne. An unknown member of "The Friends of

God" came quietly to his side and said gently to him, "Why art thou here? Thou shouldst become another man." Prayer is something like that. We all know we ought to become "another man" and when we admit it without reserve then we are providing God with the opportunity he needs. Our prayers don't change him; they change what he can do for us by giving him better circumstances to work with.

Roland Hayes is one of the world's great singers. He has probably done more in his own quiet, unspectacular way for his race than any other living man. He has broken the color line in many a stronghold by the sheer excellence of his art and steadfast refusal to be treated like a second-rater in any respect. Whence comes that strength? An incident that happened twenty-five years ago is interesting. He was to sing in Berlin—then as now an occupied city. The French had imported Negro troops from Africa to police the area. You can well imagine the feelings of the Germans. As he walked onto the stage of the crowded hall a barrage of hisses and foot-stamping greeted him. All the pent-up frustration and hatred of every German in the hall seemed to break forth spontaneously. It happens that Roland Hayes opens every concert with a moment of prayer that he may be a worthy instrument of God's harmony and beauty. Usually the audience instinctively realizes what he is doing and at least keeps a respectful silence. But this audience could not or would not; for one, two, three, six, eight minutes he stood there in silent prayer. His accompanist suggested that they leave the stage. Ten minutes and the hisses seemed as deafening as ever. Then, suddenly, they stopped. And Roland Hayes' voice sent forth the beautiful work of a German composer, Schubert, "This Is My Peace." And at the end of the concert he was carried around the hall on the shoulders of those who had begun by despising him. Roland Hayes' own testimony as to that night was, "I was allowing myself to be used by a power which is greater than I am, and it subdued the hatred in that audience." Prayer changes people!

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I Saw This Happen

A First Hand Picture of Billy Graham

by C. E. (Stoney) Jackson *

I SAW something which even now, twenty-four hours later, taxes my credulity. In the little city of Sumter, South Carolina, which has a total population of 25,000, I saw 10,000 persons gather in wet stands under black, threatening clouds and shiver silently through a one-hour and a half religious service in weather that not even the hardest of the lot would have endured pleasantly for a football game

. . . and this outdoors in a football stadium that can rarely be filled for football games because it is two miles out of town.

I am well-known for being somewhat of "a nut about sports," but I would not have taken my arthritis to a football game in such weather unless I was to sit in an enclosed and heated press box. But I wouldn't have left that meeting before its close if I had frozen stiff, for I was awed by it . . . and I have been pretty well inured to awe by having been raised in the twen-

tieth century.

I saw 500 persons make the confession of their faith in Jesus Christ without a prolonged "harangue" for an invitation. There were soldiers in uniform from nearby Shaw Air Force Base, there were children, there were high school and college athletes, there were business and professional men, farmers, elderly matrons and young married couples. Some came smiling, others softly crying. There was no overt display of emotion. It was quiet and impressive. There was no shouting, no jumping, no running. There were no long, sermonic prayers, no undue pleading, no threatening. Those most enamored of complete decorum in a service could not have found offense in the proceedings.

I saw fifty ministers from all denominations, including Episcopal, Presbyterian, Baptist, Disciples and Holiness groups seated on the platform with reverent attention as tall, young, boyish Billy Graham, 31-year-old president of some college in Minnesota that I never heard of and can't remember the name of now, spoke the very old and somewhat - in - disdain-in - enlightened-circles message of the love and redemption of Jesus Christ as the only hope of the individual and of the world . . . and the high and the low took it.

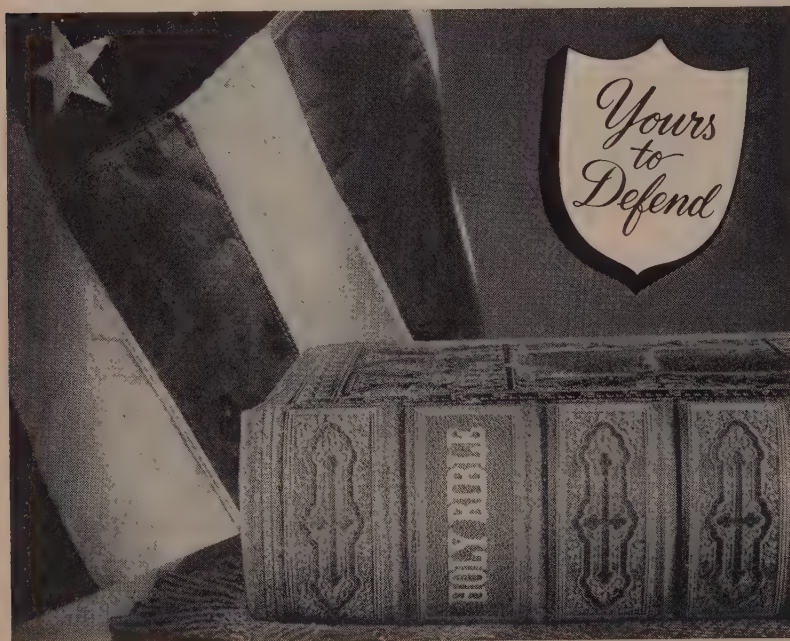
There was none of the usual highly emotional death-bed repentance motif. Yet Billy Graham put it just this simply—"Do you want to be certain that you are going to heaven? Are you certain? Would you go to heaven if you dropped dead right now? Do you want to know how to be sure?"

"Well, there are three things you must do to be sure. First, admit that you are a sinner . . . we are all sinners. Second, desire to have your sins removed and believe that Jesus meant what he said when he promised to remove them. Third, tell him you are sorry for your sins and that you want to accept him as your Lord and Saviour . . . and then thank him right then and there for taking your sins and giving you a place in heaven.

"It's just that simple and there is no other way. No other way out of the confusion of science and psychology and war and the atom bomb.

"Now don't come up here if you don't mean business. Don't you dare lie to God. It's better to just stay unsaved than to lie to God. God loves you. He never condemned anybody to hell. But he gives a man the right to choose hell if he wants it. Some people say there is no hell. Well, I'll let them find out the hard way. I'm going to heaven and the only people not going are those that don't want to, because God

*Minister of the Disciples of Christ and founder and director of the Christian Athletes Foundation, Greenville, South Carolina.



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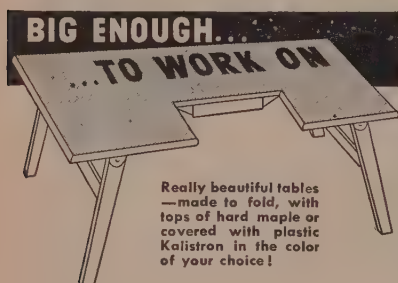
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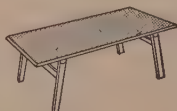
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wants everybody to go there."

Graham's delivery appeared to me to be a combination of Billy Sunday's fire and drive with the studied reserve of the "conversational" pulpiteer.

I guess what amazed me most was my own reaction to mass evangelism. I never had liked it. I joined wholeheartedly with those who committed its ashes to the dust of the past and hoped there could be no resurrection for it. But I was impressed, and felt a deep peace throughout this service. I was not excited. And I found myself praying for the spread of such effort . . . even to being a part of it . . . and was attracted by the straightforward, even childish, simplicity of a gospel that said, "Take your choice, Jesus and heaven, or self, Satan and hell." I found myself thrilled with the idea of going to heaven, vicariously free from my sins. Had I not felt that such action would have been, in effect, saying to Jesus I didn't believe he was true enough to his word to save me from myself the first time I accepted him, I think I should have walked down the aisle myself. I, who hate display of emotion so much that I would bite my tongue off and have indigestion for a week before showing it before a crowd.

While fundamental in theology, in application I am a twentieth century liberal of the first water. Or I thought I was. But I was not insulted or repulsed or even made uncomfortable by Billy Graham's approach. Governor and Mrs. J. Strom Thurmond have so unashamedly followed Billy Graham around as to have him speak to the state legislature, have him as honor guest in the governor's mansion and follow him to Walterboro, Sumter, Florence and numerous other places where he is holding one-day sessions at the urgent request of lay and clerical leaders of all faiths.

You should have seen the crowd last Sunday in Columbia. To close a three-week crusade in Columbia's City Auditorium which had drawn average evening attendance of 6,000, a Sunday afternoon rally was held in the University of South Carolina Stadium. Billy drew 40,000 to hear his simple message. That was more than any football game has pulled in that same stadium. 2,000 persons "hit the sawdust trail" at that one.

Billy Graham held an eight-week effort in Los Angeles, where he converted numerous movie stars. They said that couldn't be done. They warned him not to go to Boston. He drew a final crowd of 15,000 there with 2,000 conversions. Then Columbia. They said you couldn't expect a revival in

Columbia because it has long been a church town . . . an over-churched town . . . and that everybody was more than satisfied with the religious program offered there. Well, each effort has gotten a little greater.

I tried to study Graham and his party and see what it was that could make them surpass Billy Sunday down here . . . in the enlightened twentieth century. It isn't scholarship. I never heard less scholarly preaching. I have heard more impressive orators, seen better-looking, more energetic and healthier looking men. Frankly, I think it lies in two things. Billy Graham means what he says from the bottom of his heart and is no ecclesiastical politician . . . AND, I believe the Holy Spirit is demonstrating its power for our enlightened generation. I think God still wants us to know the answers are simple and very unclouded with theological ramifications unless we do the muddying.

I was amazed to the point of shock by the reaction of all classes of persons, in all walks of life, from all denominations after the service was over. I heard young high school students say, "Why doesn't my preacher just lay it straight on the line like Billy Graham. Why is he always beating around the bush and just saying what he knows his influential members want him to say?"

I heard men in their downtown businesses say, "The world had better get back to such a simple gospel and way of life before it is too late. America has had a lot of opportunity to be Christian. It's time they took the thing seriously." I felt myself like starting a movement to eliminate all ecclesiastical pronouncements and have every preacher and every Christian of today fall on their knees with one accord and say, "God be merciful to me, a sinner."

Had I not been here, I might have taken reports of preparation for this meeting as propaganda put out by the Graham party. All stores closed at one o'clock though they had had a regular half-holiday the day before. Manufacturing plants closed. The theatres closed. School was dismissed. An order was given that all except key personnel at Shaw Air Force Base, eleven miles away, would be granted leave to attend the meeting upon request. Callers at the railroad ticket office were informed that the agent was at the meeting. Every policeman in the city was there to direct traffic along with fifteen state highway patrolmen.

It looks like there has been another resurrection!

The Laying of the Cornerstone

The proper ceremony for the laying of the cornerstone of a new church is important. Here is one program in detail.

By Byron W. Travis*

WE are in the process of building Calvary Presbyterian Church of Portland, Oregon. There came that interesting moment when our cornerstone should be laid, and because this is the first new church with which either the pastor or most of the members have shared, such a matter caused us considerable concern. Having worked out the detail, we thought possibly other churches would like to share our arrangements, and perhaps adapt them to their needs.

The service for the laying of the cornerstone was advertised in various ways for perhaps a week before the occasion. We set the time for 2:30 p.m. upon a Sunday afternoon as being most suitable for everyone. Then the pastor and building committee contacted the building contractor and the mason so that both would be present and take some part.

One of the local papers promised to have a photographer present, an arrangement which failed because at the last minute the photographer was occupied elsewhere. Arrangements were therefore made to have an amateur photographer to take pictures with an ordinary camera. These pictures were made at various times during the ceremony, making a nice set to display at the time of the dedication. One was chosen, of good quality, showing the pastor, building chairman, contractor and mason standing beside the stone, for use in the community paper. Incidentally, one of the daily papers also gave a very excellent description of the laying of the cornerstone, with something of the history of the church.

At the announced time, a fine audience being present, the minister opened the service with the words, "Our help is in the name of the Lord, Who made heaven and earth. Except the Lord build the house, they labor in vain that build it." This was followed with the reading of I Chronicles 29:10-18, and with this prayer:

"Holy, holy, holy! Lord God Almighty! There is none like unto thee, Who hast set thy glory above the heavens. Praise waiteth for thee in Zion, and unto thee shall the vow be performed. Harken to the adoration of the people, we beseech thee, and let the words of our mouth and the

*Minister, Calvary Presbyterian Church, Portland, Oregon.



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meditations of our heart be acceptable in thy sight, O Lord our Strength and our Redeemer."

The minister then spoke briefly of the meaning and joy of the occasion, giving something of the history of the cornerstone, which had been the cornerstone in another building for some 67 years. This building had been used for worship by a congregation merging with Calvary Church two years before, and it had been agreed their cornerstone would be incorporated in the new building of the merged congregations. The stone retained its original date of 1882 on the exposed end, and the side was inscribed with the words, "Jesus Christ, the Chief Cornerstone" and the date 1950. The stone had originally come from a quarry not far from the location of the church where it was now being laid. One of the elders had prepared a suitable copper container for the articles to be placed in the stone.

The minister had prepared the various articles to be placed in the stone, and as each article or envelope was selected, he called upon representatives from the congregation and its various organizations to place it in the container. There were as follows: a building committee list, placed by the chairman; a list of church members, by an elder; a list of elders, by an elder; a list of trustees, by a trustee; a list of each of the young people's societies, placed by representatives; a partial list of donors, by the church treasurer; a list of the choir, by a member; a list of the Women's Association, by the president; a copy of the Bible, white, by the pastor and his family; two pieces of silver money which had come from the cornerstone in its former location, placed by an elder who also came from that church; also copies of newspapers describing and picturing the new church building, the awarding of the contract, the groundbreaking and other interesting items; and finally, a copy of the church bulletin for this Sunday.

After the articles had been placed in the container, the minister placed his hands upon the stone saying, "In the name of the Father, and of the Son, and of the Holy Spirit, we lay this cornerstone of the house being erected here under the name of Calvary Presbyterian Church, and devoted to the worship of Almighty God. Behold, I lay in Zion a Chief cornerstone, elect, precious; and he that believeth on Him shall not be confounded. Other foundation can no man lay than that is laid, which is Jesus Christ." This was followed with the reading of Ephesians 2:19-22, and the closing prayer. In this prayer there was much of thanks-

(Turn to page 68)

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SERMON STARTER

Secrets of a Quiet Heart

Thou wilt keep him in perfect peace whose mind is stayed on thee.—Isaiah 26:3.

IN a certain New England church it is customary to have the worshippers register requests for the hymns they would like to have sung. The minister reports that, during recent years, the hymn for which there have been the greatest number of requests is Whittier's "Dear Lord and Father of Mankind." And what is more, says the minister, requests for this hymn are becoming increasingly frequent. Why is this so? I venture to say that the answer lies in the words of the fourth stanza:

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace

The most urgent need of modern men and women is a quiet heart in an unquiet world. It is peace of soul and poise of mind in a day of mental panic, feverish and fretful anxiety. And we know that we can have this blessing. We know it because others have had it across all the years, and because others have it now—a saving remnant in our disquiet and distracted world.

Last week I received a letter from a businessman living in New Jersey. In that letter he expresses gratitude to me for having advised him to read a recent translation of *The Imitation of Christ*, by Thomas A'Kempis. That book, which is second only to the Bible in sustained popularity, has helped him to find poise and serenity of spirit. As I read his letter I was wondering if he had noticed in particular those words of A'Kempis which run like this:

If thou seekest this, or that,
and wouldst be here, or there,
to enjoy thy own will and pleasure,
thou shalt never be quiet, nor
free from care, for in everything
somewhat will be wanting.

Yes, "somewhat will be wanting," because the mere change of one's position or surroundings, or the gratification of appetites, will not insure a quiet heart. The truth is that a quiet heart is a gift. It comes from God who made our hearts and who sustains them.

Two men, said Alistair MacLean, were lying upon the rough sod of one of the western isles off the coast of Scotland. They were resting and watching the sun go down. Like a torch, red burning, held by invisible fingers, it flamed and crimsoned in the west. The sea beneath was an unbroken mirror flooded with golden spears of light. And the younger man broke the silence saying: "The sea is beneath a spell." The older man shook his head. "No, no," he said, "the sea is an instrument of God—and rests." The old man was right. And the heart is like the sea. It is an instrument of God and, in ways the sea can never know, the heart is an instrument of God needing rest.

The first Isaiah was a man who found the secret of a quiet heart in a very unquiet world. He was a sensitive man and, therefore, felt pain very keenly. He was an artistic soul and, therefore, suffered overmuch at the hands of crude and callous people. And he was a profoundly religious man and, therefore, the sinfulness and spiritual indifference of men pressed upon his heart like an agonizing weight. Nevertheless Isaiah found the secrets of a quiet heart. "Thou wilt keep him in perfect peace whose mind is stayed on thee." What is involved? Two things:

First, a quiet heart is the gift of God. Neither money, power or fame can create or sustain it. Only God who created our hearts can give them peace and rest, as Augustine told us long ago. And until men learn this truth there will be no concord, no harmony, within or without.

Second, though a quiet heart is the gift of God, the gift is conditional. Man cannot create or sustain a quiet heart, but he can and must cooperate with God through faith and spiritual desire. He must put God at the center of life. He must make the purposes of God commanding and seek to emulate the character of God as revealed in Christ. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

POETIC WINDOWS

Fate

Two shall be born, the whole wide world apart,
And speak in different tongues and have no thought

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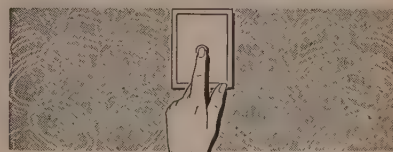
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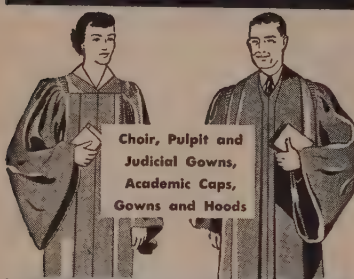
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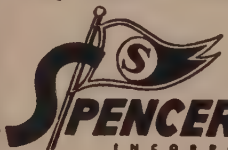
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Each of the other's being, and no heed.
And these, o'er unknown seas, to unknown lands
Shall cross, escaping wreck, defying death;
And all unconsciously shape every act
And bend each wandering step to this one end—
That, one day, out of darkness, they shall meet
And read life's meaning in each other's eyes.

And two shall walk some narrow way of life
So nearly side by side that, should one turn
Ever so little space to left or right,
They needs must stand acknowledged, face to face.
And yet with wistful eyes that never meet
And groping hands that never clasp and lips
Calling in vain to ears that never hear,
They seek each other all their weary days
And die unsatisfied—and this is Fate!
—Susan Spalding in *Think* magazine

The Earth and Man

A little sun, a little rain,
A soft wind blowing from the west—
And woods and fields are sweet again
And warmth within the mountain's breast.
So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.
A little love, a little trust,
A soft impulse, a sudden dream—
And life as dry as desert dust
Is fresher than a mountain stream.
So simple is the heart of man,
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.
—Stopford A. Brooke

The Weaver of the Years

O, woven in one wide Loom thro' the throbbing weft of the whole,
One in spirit and flesh, one in body and soul,
The leaf on the winds of autumn, the bird in its hour to die,
The heart in its muffled anguish, the sea in its mournful cry,
One with the dream that triumphs beyond the light of the spheres,
We come from the Loom of the Weaver that weaves the Web of the Years.
—Alfred Noyes

Mystery of Grace

I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?
Nay, rather while the sea of doubt
Is raging wildly round about,
Questioning of Life and Death and Sin,
Let me but creep within
Thy fold O Christ! and at thy feet
Take but the lowest seat;
And hear thine awful voice repeat
In gentle accent, heavenly sweet,
Come unto me and rest;
Believe me and be blest!

—J. S. Shairp

SELECTED PROSE

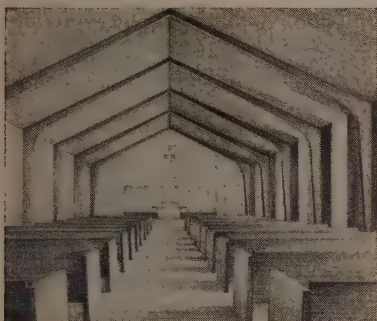
The Wise Women of Mungret

Close beside the main road to Foynes, just before we turned down to our camping place, is the College of Mungret, and not far away are the scant remains of the ancient monastic schools of the same name which were celebrated in the history of the early Irish Church. Some say that St. Patrick himself founded the old schools of Mungret after he had blessed the whole district from the summit of Knockpatrick, and that he promoted St. Nessian to take charge of them when he went away on his labours; but others will tell you that it was St. Nessian himself who founded the schools, and that St. Patrick only blessed them. It is clear anyway that this great establishment existed in the days of St. Patrick, and that St. Nessian was its first abbot, flourishing and that the settlement carried on its work under the Canons Regular of the Augustinian Order for many centuries.

St. Patrick to bless,
St. Nessian, no less,
To teach and to dress
The children of God:
Five hundred to preach,
Five hundred to teach,
Five hundred to beseech
The mercy of God.

If we can believe this old song there must have been at least fifteen hundred monks at Mungret in addition to the hundreds of students, but whether the song is an overstatement or not it is certain that the educational establishment here was extensive and the quality of its teaching renowned. So celebrated, indeed, were the monks of Mungret for their learning that at one time they received a challenge from the brethren of Lismore, who were also famous for their knowledge, to meet them in scholarly battle. And the monks of Mungret did not underestimate the quality of their opponents, but rather were they afraid for the honour of their house and adopted a stratagem to protect it. And the way they did it was this. A number of the Mungret brethren put themselves into women's clothes and set themselves to washing their raiment in a little stream at a place where the two roads meet beyond, and which any man of these parts will point out to you. For they knew the monks of Lismore must pass by themselves on the way to Mungret, and sure enough that is what happened. And one Lismore brother coming forward to the washerwomen to ask the way to Mungret was right in the trap that was set for him. For the first washerwoman gave her answer in Latin, and the second gave her answer in Greek, and the third gave her

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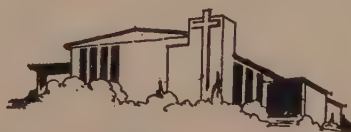
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answer in Hebrew, and the rest of the party gabbled on in this way through some of the lesser-known languages of the East. And I can tell you it didn't take the monks of Lismore long to go back the way they had come, for said they one to the other, "If the washer-women of Mungret have all this learning about them it is a poor chance we would have in contest with the scholars." And this is the story I have to tell you about this place, and it is known as the Legend of the Wise Women of Mungret.—Richard Hayward in *Where the River Shannon Flows*.

The Christian Essential

"I find that my faith suffers nothing by leaving a thousand questions open, so long as I am convinced on two or three main lines," wrote Bishop Lightfoot, a week before his death, to Archbishop Benson. Convinced of the reality of the living God, Father, Son and Holy Spirit, a man may indeed leave a thousand questions open; and that conviction, brought to a point, means staking everything on the finality of Jesus Christ, the Word of God made flesh, the Light of the World. But it remains a very dark world of which he is the light, and a Christian man need not pretend that it is otherwise. "Be assured," said F. W. Robertson, "there is little to be known here; much to be

borne; something to be done. What you are, and what your life means, you do not know. God only knows. You must be content with twilight except when contrast with darkness makes the twilight seem, as it really is in comparison, a blaze of light."—Alec R. Vidler in *Christian Belief*

Love, Stronger Than Death

(The hunter was returning with his dog from hunting. Suddenly the dog saw a young sparrow that had fallen from its nest and was flapping helplessly on the ground.)

My dog was slowly approaching it, when, suddenly darting down from a tree close by, an old dark throated sparrow fell like a stone right before his nose, and all ruffled up, terrified, with disparing and pitiful cheeps, it flung itself twice towards the open jaws of shining teeth.

It sprang to save; it cast itself before its nestling, but all its tiny body was shaking with terror; its note was harsh and strange. Swooning with fear, it offered itself up!

What a huge monster must have the dog seemed to it! And yet it could not stay on its high branch out of danger. A force stronger than its will flung it down.

My Tresor stood still, drew back. Clearly he too recognized this force.

I hastened to call off the disconcerted dog, and went away, full of reverence.

Love, I thought, is stronger than death or the fear of death. Only by it, by love, life holds together and advances.—Turgenev in *Dream Tales and Prose Poems*

Bread and Roses

"Give us this day our daily bread * * *" This is the simplicity of asking that the moon and the sun still rise. Give beauty to women, and grace to children, and songs for poets to sing. Let not the green tree wither, but send it rain. And give a little softness to the hearts of callous men. And remind us that widows live, and that there are fatherless. Teach us to guide youth wisely and give us gentleness. And when roses grown on the walls in June, put a bud in our hearts.—Donn Byrne

BOOKISH BREVITIES

Among the many volumes of popular apologetics which have appeared since the war I have found none with finer spirit than *Christian Belief*, by Alec R. Vidler. Dr. Vidler, a brilliant thinker and a lucid writer, has given us "an interpretation of our existence and experience in this bewildering uni-

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The bulletins listed below, we believe, will be of help to all rural ministers and their congregations. They are publications of the Department of the Rural Church, Drew Theological Seminary.

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The group ministry, the larger parish, the allocated field, mutual exchange of churches and the Federated Church. 64 pp. () 1 copy, 30c; () 5 copies, \$1.00.

These bulletins may be ordered at the prices listed from the Rural Church Department, Drew University, Madison, New Jersey. Check in the parentheses (X) the bulletins desired. Cut out and send with stamps, postal order or check. Be sure to include your name and address.



There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

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verse." The book, containing eight chapters, is the outcome of a similar number of open lectures delivered in the University of Cambridge during 1949. The subjects dealt with include: Belief in God, God and Mankind, The Work of Christ, The Holy Spirit, The Church, The Forgiveness of Sins, and Eternal Life. This is a book to pass among thoughtful laymen, particularly theologically perplexed laymen. And it is an ideal book from which to stem a series of vital doctrinal sermons (Charles Scribner's Sons; \$2.25) * * * Humor with a purpose and the purpose somewhat more than humor, is to be found in *Bottle Fatigue*, by Virgil F. Partch, better known in the world of popular artists as Vip. The many drawings (accompanied by brief but necessary lines of text) are the result of Vip's house-to-house and bar-to-bar research. In a world of surpassingly strange combinations nothing surpasses the combination of man and alcohol (Duell, Sloan and Pearce; \$1) * * * For the honored position of the summer's most beautiful book I would select *Where the River Shannon Flows*, by Richard Hayward. A son of Ulster, but no less a lover of Eire, Hayward has given us a picture of his journey down the Shannon, from its source of springs and headwaters among the hills of County Cavan to its fine estuary where American Clippers come to rest. Renowned as a ballad singer the author now becomes equally renowned as a writer, revealing deep, historical, geological and topographical knowledge and combined with that rare and subtle gift—a sense of the poetry of history. On his way he took his own good time to investigate legends, authenticate history, and exercise his genius for making friends. The drawings and photographs of the author's companion, Louis Morrison, add greatly to the interest of the book. (Arthur Barker, Ltd., London; 15/-) * * * Margaret Palmer Fisk has become well known throughout the east and midwest for her presentations of spiritual beauty and truth through the use of rhythmic choirs. Colleges, seminaries, churches and conferences have received Mrs. Fisk with enthusiasm. She is making an almost unique contribution toward the restoration of that once happy but now, long neglected, fellowship between the churches and the arts. From the standpoints of history, theory, purpose and practice of symbolic movement in religious worship and education this is the best treatise with which I am familiar. If what is suggested in *The Art of the Rhythmic Choir* is somewhat beyond the talent of

the average parish church let me hasten to say that it is quite within the reach of city and smaller communities in which there is anything like interdenominational cooperation (Harper & Brothers; \$2.50).

The Laying of the Cornerstone

(From page 64)

giving for the history of the church, its present opportunity, and petition for the blessing of God upon its future. The prayer closed with all uniting in the words of the Lord's prayer, and with the benediction.

The container was then carefully sealed, and properly cemented into the stone. This is important, for when the stone had been opened after its many years in the former location, its contents were found ruined because the box had not been properly sealed and moisture had entered which destroyed everything except the silver coins.

LUTHERANS PASS SIX MILLION MEMBERSHIP MARK

New York—Lutheran Churches of the United States and Canada passed the six-million mark in baptized (adult and child) members last year, according to the annual statistical summary compiled by the National Lutheran Council here.

Total membership of American and Canadian Lutheranism in 1949 was 6,133,627, an increase of 182,892 persons or 3.07 per cent over the previous year, it was reported. Canadian Lutheran churches had 165,785 baptized members.

The total U. S. and Canadian rise in confirmed (adult) membership last year was 96,444, or 2.3 per cent as compared with 100,207, or 2.5 per cent, the previous year. Lutheran churches of the two countries claimed 4,263,930 confirmed members in 1949.

For the fifth successive year, the highest numerical increase in both countries was made by the Lutheran Church-Missouri Synod, with a gain of 60,149 baptized members, or 3.7 per cent over 1948. With a membership of 1,677,841, the Missouri Synod is the second largest Lutheran body in America.—RNS

Read
CHURCH MANAGEMENT
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Ministerial Oddities

(From Page 6)

and they take their dolls, as excited and awed as if their 'babies' were their own flesh and blood. We go through the entire service except for the pouring of the water—that might spoil the dolls."

* * *

According to the London *Herald*, the three-month-old Good quads went to church for their christening (1948) and got mixed up. The vicar was about to sprinkle the holy water over Bridget, Elizabeth, Frances and Jennifer, when the mother noticed that her daughters were in the arms of the wrong godmothers, and so would have been wrongly named. After much whispering and examination of the quads they were re-shuffled and each of the babies received its proper name.

* * *

Because they "stole a day from God" by attending a Sunday outing organized by a Working Men's Club, instead of going to church, the vicar of St. Hugh's, Market Harborough, England, refused to accept two sisters, aged thirteen and eleven, as candidates for confirmation.

One of them remarked: "What a pity there is trouble over the outing. It rained all day while we were at Skegness, and there was nothing exciting about it."

* * *

A sermon by the Bishop of Guildford was halted recently when his crozier dealt him a sharp crack on the head. "It slipped," explained the bishop's chaplain, who was carrying the crozier.

EVANGELISTS SET UP BIBLICAL GARDEN

Glen Arbor, Michigan—In a wooded section along Highway 22 north of here, two Evangelical United Brethren ministers, husband and wife, have set up a Biblical garden where they exhibit their own life-size scenes from the life of Christ.

At "Lund's Garden," as the place is called, visitors are conducted down a sawdust pathway to see the series of Biblical incidents from the Annunciation to the Ascension.

Originators of the Garden are the Rev. and Mrs. Earl Lund, who conceived the idea in 1938 while using their artistic gifts to paint scenery for a church play. They say that their inspiration has come through prayer.—RNS.

*That one lost chord divine,
That came from the soul of the organ
And entered into mine.*

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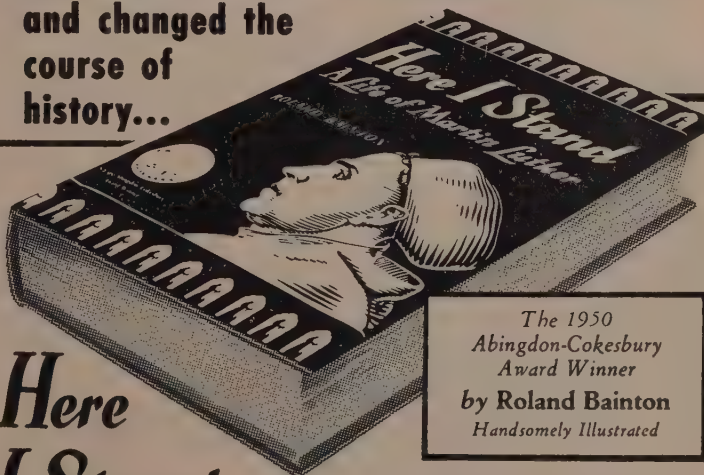


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Biographical Sermon for October

William Penn — Quaker

by Thomas H. Warner

And this is the victory that overcometh the world, even our faith.—I John 5:4.

WILLIAM PENN was born in London, October 14, 1644, 306 years ago. He died in 1718. He was the son of Sir William Penn, a British admiral.

Penn studied at Christ Church, Oxford, and while there was converted to Quakerism by Thomas Loe. The substance of his sermon was: "There is a faith that overcomes the world and there is a faith that is overcome by the world."

His father sent him to travel on the Continent in the hope that the change of scene and the gaiety of French life would lead him to change his opinions. But it failed in this.

At the age of twenty-two he was sent by his father to look after his estates in Ireland. On his return to England he was turned out in disgrace by his father. But on the intervention of his mother he was allowed to return.

Penn suffered for his religion. On the orders of the Bishop of London he was imprisoned in the Tower for nine months for writing a pamphlet, *The Sandy Foundation Shaken*. Many of his books were written in prison, the most notable being, *The Cause for Liberty of Conscience*.

In 1681 Penn obtained from the Crown, in lieu of a debt of 16,000 pounds, a grant of territory in North America, which he named Pennsylvania. The next year he planned the city of Philadelphia which he called "The City of Brotherly Love."

Penn's great desire was to establish a colony where Quakers could preach and practice their convictions without molestation. He was well received by the settlers.

Before long hundreds of people, mostly Friends, set sail from England. Not only Friends, but persecuted members of other religious communities sought refuge in the colony, where from the first toleration was established by law. The carrying of arms was limited, the Indians were treated as friends. Both Indians and whites had the right to act as judges when racial difficulties arose.

Penn returned to England with the hope of ameliorating the lot of the Quakers at home. He was so successful that in 1686 a proclamation was issued by James II releasing all per-

sons imprisoned because of their religious opinions. A few months later he issued an edict for the repeal of all religious tests and penalties.

In 1699 Penn revisited Pennsylvania. He stayed for two years. Many useful measures were passed during this visit.

On his return to England he was ruined by the villainy of an agent named Ford. When Ford died he left false claims against his master. Penn refused to pay them, and in 1708 was thrown into Fleet prison. His friends were able to obtain his release, but not until his health was fatally impaired.

A writer says: "In his private life Penn suffered many misfortunes. He suffered severe financial losses. . . . His first and second sons died under tragic circumstances when still young. Yet Penn, Job-like, maintained his faith until his death at the age of seventy-three.

"Penn's burial place, at the little village of Jordans in Buckinghamshire, near to the old Quaker Meeting House there, has become a place of pilgrimage for many Americans.

"But the very books he wrote find few readers beyond antiquarians and scholars, while Pennsylvania itself has long ceased to be inhabited by a Quaker majority.

"Yet his ideals of tolerance, kindness, humility and justice find an echo on the heart of every right-minded man and woman. As an architect of religious toleration, and as a great colonizer, besides as a noble Quaker, Penn has a right to be remembered with pride and respect by all Christians."

Through his personal influence over Charles II and James II Penn played no small part in lifting the burden of persecution from all Nonconformists, and by his writings laid the foundation for the acceptance of toleration for all sects and creeds. He wrote: "Nothing is more unreasonable than to sacrifice the liberty and property of any man (being his natural and civil rights) for religion."

Penn believed that faith could and would gain the victory over the world. In that faith he lived and died. Here is a clue as to how the church can complete its conquest of the world. There was never a time in human history when victorious faith was needed as today. "Have faith in God."

MILLION GIFT FROM CHINESE CHRISTIAN ESTABLISHES MISSIONARY HOME

Los Angeles—A million-dollar gift from a Chinese Christian is being used by the board of foreign missions of the Presbyterian Church, U. S. A., to establish a home for retired missionaries at Duarte, near here.

The board has set up a non-profit corporation called Westminster Gardens which has purchased a 28-acre tract on which construction of the home will begin shortly.

Clarence A. Steele, for 38 years connected with the board of foreign missions, has resigned as board treasurer to become superintendent of the projected home.

The check for \$1,000,000 was the largest single cash gift ever received by the board from a living person. Its donor, who specified that his identity remain anonymous, requested that the funds be used to establish the home. He asked that no part of the money be allocated for ongoing work of the board.

The contributor, it was said, hopes to match his gift with a similar one for the Church of Christ in China.

The donor is a graduate of Truth Hall, a Presbyterian high school in Peiping, and of Yeh Weh School of Commerce in Cheefoo. He made his fortune in Asia, but has been a frequent visitor to America, according to Dr. Lloyd S. Auland, secretary for China of the Presbyterian Board.

A portion of the money will be set aside as an endowment to assure the financial stability of Westminster Gardens, it was stated. Other donors are expected to make gifts to supplement the fund.—RNS.

SOUTHERN BAPTIST RECEIPTS RISE

Nashville, Tennessee—Southern Baptist Cooperative Program receipts for August totalled \$704,172.42, according to Duke K. McCall, executive secretary-treasurer of the Convention's Executive Committee. This compares with \$568,135.98 for August, 1949.

Of the total August receipts, \$561,649.74 was for Cooperative Program Fund and \$142,522.68 was designated.—RNS.

CHRISTIAN STEWARDSHIP

The December issue of *Church Management* will be rich in stewardship material. Make sure that you will receive this good number.

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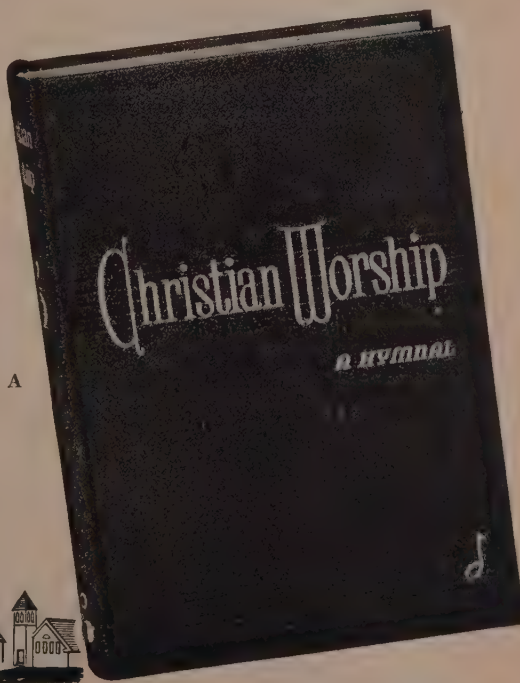
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The Church

Prospecting for a United Church by Angus Dun. Harper & Brothers. 115 pages. \$1.50.

All who have anything of the ecumenical spirit or who in any way desire it, should read this timely book by the Bishop of Washington, D. C. The book comes out of the life of this man who for so long has given himself passionately and objectively for the realizing of the ideal which is expressed in the book.

The book is of course the first of the William Henry Hoover lectureship on Christian Unity which was established by the Disciples Divinity House at the University of Chicago in 1945.

The book is both realistic and idealistic. It is much more concerned by vital unity than dead uniformity. It gives us a splendid interpretation of the various views held by the major communions of the church, from that held by those of the high church including the Roman Catholic right through that held by the Society of Friends. If all of us would read the book we believe that there would be a greater tendency on the part of each of us to temper our judgments, and a resolve to work as far as we can in common with all who desire the prayer of our common Lord to be realized "That they all may be One."

A. S. N.

Christian Unity in the Making by Charles S. Macfarland. The Federal Council of the Churches of Christ in America. 376 pages. \$2.75.

Here is a copious sketch of the history of the progress of the Federal Council of the Churches of Christ in America, from the days of the Council's inception during the first twenty-five years of its existence. Who is better able to give us such a sketch, than its first secretary, the author? It is not only a recording of some of the outstanding achievements of the council, but also a revelation of the council's far reaching influence. It also helps us see how great a part the council has played in helping make possible the present World Council of Churches. This is a valuable book for each minister, as well as interested laymen to have on his library shelf.

A. S. N.

Addressed to Christians: Isolationism vs. World Community by Floyd H. Ross. Harper & Brothers. 154 pages. \$2.00.

This is a highly controversial book with a fighting spirit. Its author is the head of the department of religion at the University of Southern California. Born and having received his early education in Indiana, Dr. Ross also stud-

ied at Garrett Biblical Institute, Northwestern University and Yale University. With this background the author has taught comparative religion for a number of years.

The one central question which he raises throughout his book is: Are the aims of the Christian revelation in harmony with the goal of One World? This question is followed by other queries. Can the World Council of Churches as presently organized eventually become a World Parliament of Religions? Dr. Ross contends that the masses of people in both "Christian" and "non-Christian" worlds are alienated and antagonized by claims of special revelation and exclusiveness made by even the most "liberal" Christian spokesmen. He further believes that viewed from the standpoint of religion as experience of God rather than rigid adherence to doctrine, these psychological barriers to a world community which must unite spiritually or perish physically are all but tragic today.

This is a very courageous book for our times. It attempts to face a very important contemporary issue: the role of Christianity in an emerging world faith. There are few treatments of this problem which is apt to become more urgent and important in the years to come. The author's footnotes are found at the end of the book. He also includes a good index. Here is an excellent source for sermon ideas when we are called upon to preach on Brotherhood Sunday, World Peace or just upon some theme on local community life.

W. L. L.

A History of the American Episcopal Church second revised and enlarged edition by William W. Manross. Morehouse-Gorham Company. 416 pages. \$5.00.

This book is a revised and an enlarged history of the Episcopal Church which first appeared in 1935. The first edition ended with the General Convention of 1934. Dr. Manross has taken the liberty to not only extend the present history through World War II but also to make minor changes and additions to all the other chapters in this excellent volume.

Dr. Manross seeks to show how the American Episcopal Church is a living force in American life. A history such as this which attempts to outline the work of a church is bound to be very general in form. However, Dr. Manross has succeeded to a remarkable degree in giving real substance to his chapters. We find a thorough yet clear portrait of the missionary work at home and abroad. There are the problems of the changes in the Prayer Book and in Church government. The efforts at reunion with other communions is related in a very impartial manner. One of the

most interesting sections of his history describes the Oxford Movement and its results. The American Episcopal Church remained neutral during the Civil War. Dr. Manross points out that only three northern clergymen actively opposed it. Bishop Hopkins strongly defended it. As a Presbyterian clergyman the reviewer was particularly interested in the author's description of Charles A. Briggs' ordination into the Episcopal Church after he had been deposed by his Presbyterian brethren. The discussions on divorce, world peace, expansion of missionary activities and work toward church unity form other important subjects in this history.

Dr. Manross includes in his history an excellent bibliography. The general index, too, is very inclusive and helpful. This work will remain for some time the best single volume on the history of the American Episcopal Church.

W. L. L.

A History of the Baptists by Robert G. Torbet. Judson Press. 538 pages. \$6.00.

The author of this volume is professor of church history at Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania. It could not have come at a more opportune time. It has been about a half a century since the standard histories of the Baptist Church were written. The work of Albert H. Newman and of Henry C. Vedder have a scholarly successor in this volume.

The organization of the book is well-balanced. Two chapters are devoted to backgrounds, five chapters to British and European Baptists, and ten chapters to American Baptists. The author throughout his study emphasizes the two fundamental characteristics of Baptists. They are freedom from ecclesiastical authority and the Sacred Scriptures as the basis of doctrine. The introductory chapters show clearly the struggle for these principles. It is not difficult to understand why the Baptist Church has become one of the largest groups in America. The continual demand for freedom, the increasing spirit of evangelism and the missionary zeal of many of its members are elements which had their political counterparts in the political and social development of nineteenth century America.

Perhaps to a non-Baptist the concluding chapter will appeal the most. Dr. Torbet has summarized the Baptist contributions to Protestantism. One of the doctrinal contributions was to influence Methodists, Presbyterians and Congregationalists to give infant baptism a status akin to a dedicatory ceremony. In the realm of polity the Baptists so emphasized the importance of the local church that the denomination

was able to avoid serious schisms of more highly centralized religious bodies.

The appendices form a valuable reference source on Baptist history. Dr. Torbet has included a chronological table of events. There is a table listing the Baptist bodies in this country. It gives date of organization, number of churches and membership in 1947. Appendix C contains a list of theological seminaries, religious schools, academies, junior colleges and universities. An excellent bibliography of nineteen pages lists primary and secondary sources. Finally a very inclusive index of eleven pages completes the history.

Here is a definitive work which brings up-to-date a history of one of America's leading denominations. It is a story of a people who have sought to practice New Testament Christianity, defend religious liberty, and foster the Democratic way of life.

W. L. L.

Christian Thought

Basic Issues in Christian Thought by Albert C. Knudson. Abingdon-Cokesbury Press. \$2.50.

It is as true as when it was first said: the chief function of a teacher is to make himself unnecessary as soon as possible. Ministers who emerge from theological education, should not look back too often toward the great teachers who started them thinking. Nevertheless it is a natural and beautiful tribute which is implied when we say remembering some favorite instructor, "How I wish I could talk for an hour with him today. I wonder what he is thinking now." Here books by teachers have their most obvious justification.

Albert C. Knudson has taught widely and wisely and well. College graduates who knew him at Denver or Baker or Allegheny have been joined by ministerial students from his classes at Boston University School of Theology in an informal Knudson Alumni Association, composed of men and women who have been blessed by the work of his mind. They will seek this book on the *Basic Issues in Christian Thought* with eager and grateful anticipation. But they in turn will be joined by thousands of those who have known Dr. Knudson from afar. What does he think about the reasonableness of the Christian faith in these crucial hours? What claims can he make for Jesus now? How can Christian ethics be defended and practiced in a twisted world like this?

Dr. Knudson is tempted, as he confesses, to set down the answers after the manner of Dr. Heinrich Ewald, who began a series of Old Testament lectures by announcing that he would not follow the customary method of first stating the views of other scholars, but would give the "true view" from the start. This volume states fairly the competing ideas before it gives the Knudson "true view." The author gains by this device of frank comparison.

I was reading the book while the nations were aflame with excited anxiety over the Korean crisis. The calm confidence of its entire message will do you good, whatever has happened to the world in the interim. Take this slogan quoted from the last chapter: "The flame of Christian ethics is still

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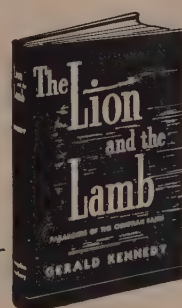
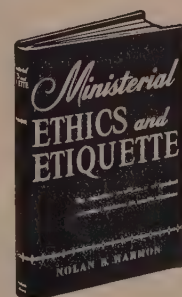
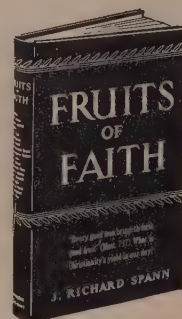
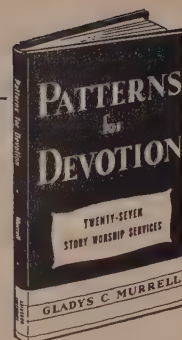
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our highest guide." This is what an earnest, honest teacher says to all who will make themselves his pupils, in these times which try men's souls.

Incidentally, we who look back with affectionate regard to Dean Knudson, can discover in these pages, the mind to which he turns when he looks back. Count the index citations, read the warm and grateful footnotes for the evidence. His great teacher was Borden Parker Bowne, who also inspired the great Bishop McConnell. Knudson's contemporary inspiration is his fellow-teacher at Boston, Edgar Brightman. Better instructors could hardly be claimed. If we use Knudson's thoughts

as wisely and as humbly as he uses Bowne's and Brightman's, then the magnificent process by which the human intellect gains maturity will not be halted with us. His favorite sentence, quoted from Bowne, will be justified in our striving: "The problem of knowledge implies that nature is a world of meanings, and this implies thought at both ends—thought at the further end to make nature the bearer of meanings, and thought at the nearer end to receive and re-think the meanings."

Come then, let us reason together, on the *Basic Issues in Christian Thought*. B. C. C.

The Blind Spot in American Public Education

Clyde Lemont Hay

A provocative and compelling book which points out the gap in the education of American children caused by the failure of our public schools to teach the basic principles of religion.

Mr. Hay shows that this lack of religious training threatens our American way of life, and puts the case strongly for religious education to be included in schools on a non-sectarian basis. He discusses why this must be done and how a program can be worked out within the Constitution and the law.

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The Doctrine of Our Redemption by Nathaniel Micklem. Abingdon-Cokesbury Press. 155 pages. \$1.50.

For many years the author has been one of the leading figures of English Nonconformity. Since 1932 he has been principal and professor of dogmatic theology at Mansfield College, Oxford. His previous volumes have made him familiar to many in the United States.

In nine chapters and an epilogue the author treats redemption from varied approaches, what it is, its Old Testament foundation, its New Testament fulfillment, its historical development through the Middle Ages and the Reformation to our own time. He does not commit himself to any one interpretation, but expounds, rather, the main values of the chief interpretations.

In his preface the author tells us that he is writing primarily for "ordinary educated men and women who are Christians but wish they knew a little more about the Christian faith and what is implied in it." His simple, clear style and his avoidance of technical theological language help towards this end. This is a very worthwhile book for laity and clergy alike.

F. F.

Preachers and Preaching

A Preacher's Primer by David A. MacLennan. Oxford University Press. 113 pages. \$1.50.

This is a book for preachers, by a preacher, and about preaching. The author, who is the son and grandson of Presbyterian preachers, was for fourteen years minister of Timothy Eaton Memorial Church in Toronto. Last year he was called to become professor of preaching and pastoral care at Yale Divinity School. His recent noteworthy book of sermons, *No Coward Soul*, a Pulpit Book Club selection, has been widely read both in the United States and Canada.

The present volume is based on lectures given at the Annual Conference for Ministers at McCormick Theological Seminary during the summer of 1946. The material was later published in an abbreviated form in *Church Management*. Dr. MacLennan states that "the editor of that helpful magazine bears some responsibility for the book." The volume is possibly called a "Primer" because of its brevity and its dealing with elemental truths. It contains five lectures which bear the following titles: *The Preacher as Interpreter*, *The Preacher as Prophet*, *The Preacher as Therapist*, *A Workman Unshamed* and *The Preacher as a Spiritual Athlete*.

This book is small enough for one to put into his pocket and read in snatches, as opportunity presents itself. It is, however, not to be minimized on that account. Its brevity is one of its high merits. There are in existence other books in the same area which are much more bulky but contain considerable less material. *A Preacher's Primer* has within its covers just what is needed in a book of this type. It combines in a distinctive way intellectual appeal with a wealth of practical wisdom. It ought to be a "must" book for young preachers, and older ministers who have not yet ceased to learn will also find it helpful.

Bishop William A. Quayle used to

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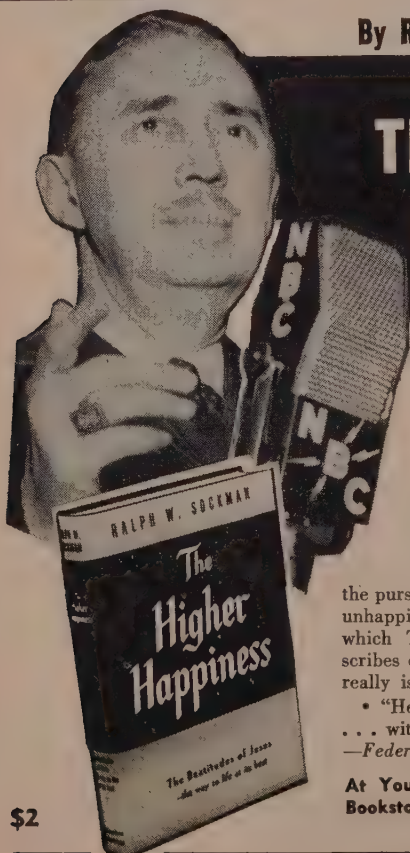
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speak of "the sin of being uninteresting." Nobody can accuse Dr. MacLennan of being guilty of that transgression. This reviewer begs to report that he read the book through the first time he opened it. Since 113 pages do not constitute much of a chore, there is nothing surprising in that. The more significant fact is that ever since he has found himself picking it up and rereading one or another lecture. *A Preacher's Primer* is fresh, vital, stimulating and inspiring.

L. H. C.

Called-In Honor by Charles B. Tupper. The Bethany Press. 158 pages. \$2.00.

The eight chapters in this book deal with ministerial ethics. Sometimes the use of the more or less academic word, ethics, suggests something remote and consciously scholastic. Let it be said at the outset, that there is nothing of that type in this in *Called-In Honor*. It is a work which is intellectually respectable without any trace of the pedantic or the esoteric.

A word as to the history of the book will give some idea of its general trend. A Committee on Effective Ministry under the auspices of the Home and State Missions Planning Council of the Disciples of Christ formulated a code of ethics having to do with the immediate problems of ministerial life. This committee felt that said code should be published and interpreted, and Charles B. Tupper, pastor of First Christian Church, Springfield, Illinois, was selected to prepare a volume meeting this need. The work is introduced by a foreword by Willard M. Wickizer, administrative secretary of the council sponsoring the code. Dr. Wickizer, among other things, tells us the following about the volume and its author: "The organization of the volume has come, at least in part, from the suggestions of the committee. The spirit of the book is the spirit of the author. In a sense, the book is a spiritual autobiography."

The code on which the chapters are based is printed in appendix at the end of the book. One would like to quote this, but it should be read in its setting. There might be some valid arguments for printing it at the beginning of the volume, but this is a minor matter of organization.

That Dr. Tupper has performed his assigned task with high ability is a matter concerning which there is no ground for argument. He has given us an intelligent, fine-spirited, readable, highly useful book. It is not written from the viewpoint of a single denomination. Any preacher will find it good reading.

L. H. C.

Saint Augustine of Hippo by Hugh Pope, O.P. The Newman Press. 408 pages, plus maps. \$4.00.

Saint Augustine—The City of God I-VIII translated by Demetrius B. Zema and Gerald G. Walsh with introduction by Etienne Gilson. Fathers of the Church, Inc. 401 pages.

Saint Augustine—The Greatness of the Soul and The Teacher translated and annotated by Joseph M. Collieran. The Newman Press. 255 pages. \$3.00.

Of the translation of Augustine's works, the discussion of his life, and,

fortunately, the careful study of his ideas there seems to be no end. This charming introduction to the Saint of Hippo sets forth the background of the crumbling Roman empire and portrays clearly the surroundings in which Augustine lived and worked. The four folding maps at the end of the volume are unique in details of this North African area. The last chapter on the Writings of Augustine sets out a chronological graph of his life and the order of the writing of his works together with the printed editions of his works.

Two volumes of translations of Augustine have just appeared. The *City of God*, which Augustine set out so vividly against the city in which men would do without God, is the sixth volume in the series being published by Fathers of the Church, Inc. and under that general title. This classic work of Augustine stands on its own merit. The translation is not only textually accurate but very readable withal, e.g. "Someone may say to me 'Do you believe all that stuff?' My answer is that I do not." The collaborators have done one of the best volumes in the series. The 87-page Foreword by Etienne Gilson discusses the problem of a universal society and the place of Christian wisdom in such a City of God. It also is well done.

Two others works of Augustine, *The Greatness of Soul* and *The Teacher* translated by the professor of philosophy at Mount St. Alphonsus Seminary have been issued as Volume 9 in the Newman Press edition of the Fathers. The former is cast in the form of conversation with his intimate life-long friend, Evodius, and the latter with his son, Adeodatus, who shows many of the brilliant characteristics of his father. For Augustine the soul is immaterial but real; his only teacher is Christ.

R. W. A.

Church Administration

Building Up Your Congregation by Willard A. Pleuthner. Wilcox & Follett Company. 135 pages. \$2.50.

The author of this book is an advertising man associated with one of the larger agencies in the country, Batten Barton, Durstine & Osborn, Inc. He attempts to apply the analysis of advertising to church attendance.

A layman naturally brings a different point of view to the problem, and this book definitely makes a contribution. Its chief assets for the minister will be found in the clear, direct methods of analyzing the present numerical and financial situations, the surveys to get public reaction, and the problems suggested which have popular appeal. The forms in the book are very valuable to the minister who wishes to have a true picture of his resources. Having these, he is in a favorable position to build for the future.

Equally valuable is the technique of the author in giving names and addresses of national movements commended by him. The reader is not left standing at a brink, but knows where to turn for program material.

One would, also, expect a layman to over-simplify the problems of the church. Such over-simplification is evident in this work. In our generation, social, political and religious forces have raised havoc with traditional

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Supplementary volume: The Gospel and Modern Thought, by the Rev. Alan Richardson, D.D. Published, \$2.00.

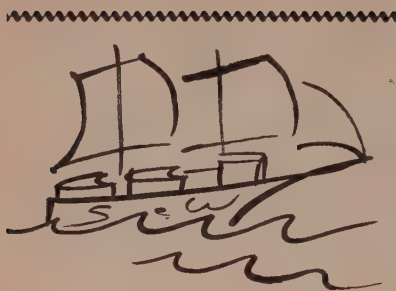
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PILGRIMS of the NIGHT

by Msgr. Edward Swanstrom
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This is about the Expellees: those people of German descent whose families had been settled outside Germany for generations, and whom we sent into Germany after the war—in cattle trucks. There are millions of them there now, and they are still, in spite of really heroic efforts, mostly dependent on relief to keep from starving. Dr. H. S. Ficke of Dubuque University has something to say about them: "Here is a problem for the United Nations. If you want to do your part, get a copy of this book. Then read it, and think what you can do to solve the most tragic and senseless blunder in a war which was fought 'to make the world a decent place to live in'."

\$2.50

MISSION to the POOREST

by Jacques Loew, O. P.

A new chapter in the story of the priest-workman movement in France—four priests are living in the slums by the Marseilles docks and running a missionary parish. Two work to support all four: they live as sparsely and uncomfortably as any of their neighbors. Results are very encouraging.

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THE GOSPEL in SLOW MOTION

by Msgr. Ronald Knox

Informal sermons, mostly on the Sunday Gospels, originally preached to schoolgirls. Anyone whose duties take him into a pulpit on Sunday will recognize their value: anyone at all will find them quite delightful reading.

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moorings in every field of life. Yet this author sees as the greatest enemy of church attendance such simple things as: "Too many requests for special funds"; "Unfamiliar hymns"; "Unhospitable greeters." It isn't just that easy.

We think that we should call attention to one very serious error in Chapter 18, The Church News Letter. Perhaps this has been corrected in the finished volume. This review is read from galley proofs. In this chapter the author gives four rules for the securing of the bulk mailing privilege. He is confused with second class mailing to the extent that each of the four rules is inaccurate. They are: (The material in parentheses is ours.)

1. One half the editorial content must be of general interest. (This is necessary for magazines entered second class; not for bulk mailing.)

2. The local post office should be provided with a bona fide subscription list. (Not necessary for bulk mailing; is necessary for second class.)

3. Each piece or bulletin cannot weigh more than 1 1/7 oz. (There is no such limit on either second class or bulk mailing.)

4. There is a \$10 charge for an annual permit to mail without stamps and a \$10 bulk mailing fee per year. (One \$10 fee covers both of the instances mentioned.)

It happens that there are hundreds of churches which enter their church periodicals as second class mail and pay much less than what this author says is the minimum of one cent per piece.

If not already corrected for the finished book, these items should be checked with the post office to assure accuracy in future editions.

W. H. L.

Sermons

Sam Jones. Great Pulpit Masters, Volume IV. Introduction by Bishop Ivan Lee Holt. Fleming H. Revell Company. 256 pages. \$2.25.

Whatever the merits of the other volumes in this notable series of Great Pulpit Masters, we can be sure that it will contain none more readable than this. It has been said of Sam Jones that "no man ever yawned under his preaching." I picked up the book to glance at it and did not lay it down until I had read it from beginning to end. It is safe to prophesy that many others will have the same experience. Bishop Holt's introduction to the book is in itself a masterly characterization of a great preacher who did not fit into conventional molds. It begins with the statement, "Sam Jones died over a generation ago, but his reputation as a unique preacher and a master of audiences still lives." No reader of the twelve sermons in this book will have any difficulty in understanding the appeal of their author. Bishop Galloway characterized him as follows: "What strange paradoxes were wrapped up in this masterful man and his brilliant career! He was a genius without peculiarities, unique without being erratic, a wonderful orator without the rules of oratory, a marvelous preacher with little concern for homiletics."

Sam Jones' sermons are as hard to describe as they are easy to read. The titles give little idea of their content. None of them can be summed up in a central thought. They are rich in

fresh, vigorous, compelling illustrative material. Each one of them is characterized by a sparkling humor, a tremendous earnestness, a keen insight, a broad human sympathy, and a firm grip on the great spiritual verities. Now and then a single sentence leaps up from the page which impresses the reader as containing more wisdom than many a learned tome.

Each sermon is prefaced by a quotation on the left hand page. The one preceding the first discourse is "What is culture worth if it is but whitewash on a rascal? I would rather be in heaven learning my ABC's than sitting in hell reading Greek." Another one reads, "A good many people are going to be good when they get to heaven. Well, old fellow, you'd better be good down here or you won't get in."

No preacher exemplifies the whole range of homiletical virtues. We might look in vain for the merits of some other preacher in this book, but it is rich in those qualities which made Sam Jones a mighty power for righteousness. And if the modern pulpit is losing this type of appeal so much the worse for us.

L. H. C.

A Casket of Cameos by F. W. Boreham. The Judson Press. 271 pages. \$2.00.

About a quarter of a century ago there came from the press book after book by the Australian preacher, Frank W. Boreham. These books were highly praised by reviewers and enthusiastically bought and read by a large clientele. Gradually they disappeared from the market-place, appearing only now and then on the shelves of dealers in used books. Now we are going to have a revival of Borehamism. The Judson Press is about to reissue at least six of these books under a special arrangement with the Epworth Press of London. Readers of an earlier day will remember the volume entitled *A Bunch of Everlastings*, a collection of sermons based on the favorite texts of great characters of the past. Later it was followed by a similar work, *A Casket of Cameos*, bearing the sub-title of "More Texts That Have Made History." Of these books the second has just been republished, and the first is announced for the near future.

But many readers of today have not come into contact with the brilliant, delightful, and helpful preacher of a generation ago. Therefore, the present work must be described. The question arises as to whether or not Boreham is a preacher or an essayist. The publishers of *A Casket of Cameos* do not settle this matter of uncertainty. On the title page we read, "A Volume of Sermons," but on the inside of the jacket we find the following sentence: "If one were to speak technically he would not classify this book as a volume of sermons, but rather as a volume of essays in which the historical, biographical, and homiletical elements are happily and skillfully combined."

Are the twenty-two expositions in this book sermons or essays? Without hesitancy I would label them as sermons. The fact that the author has the lighter touch and the literary charm of the essayist does not make him any less of a preacher. Among those whose texts are utilized here are George Whitefield, Cardinal Newman, Philip Melancthon, J. G. Paton, W. M. Thack-

eray and R. W. Dale. Naturally one is curious as to what are the favorite texts of these and their companions in this book of "Cameos," but the way to satisfy this curiosity is to read the sermons themselves. The fact that they are easy and pleasant reading most certainly does not detract from their homiletical value.

The Judson Press deserves our commendation for making Boreham accessible to present-day readers.

L. H. C.

A Mighty Fortress by Ernest Fremont Tittle. Harper & Brothers. 179 pages. \$2.50.

The pastorate of Ernest Fremont Tittle of the First Methodist Church, Evanston, Illinois, will long be remembered as one of the most effective and distinguished ministries in the history of the American pulpit. *A Mighty Fortress* contains twenty of the typical sermons of the closing period of Dr. Tittle's rich and fruitful career. The book is prefaced by "The Portrait of a Preacher," a brilliant appraisal by Dr. Paul Hutchinson. This in itself is an important contribution to current homiletical literature.

No one can read these twenty sermons without acquiring a clear insight into the nature, scope and influence of Dr. Tittle's preaching. We must not, however, allow our enthusiasm to cause us to expect to find every conceivable homiletical virtue exemplified in a single volume. Other great sermons could be mentioned which possess qualities which are not in evidence here. In recognizing this truth we are simply stating that which thoughtful and well-informed students of homiletics take for granted. Yet the fact remains that *A Mighty Fortress* is undoubtedly one of the most notable religious books of the year, possibly of the decade.

Dr. Tittle deals with big subjects. It is hard to think of any other book which comes as near to giving a complete interpretation of the real spiritual issues of this generation. But more than this, it clarifies and synthesizes truths which tower above the wrecks of time. Valuable as it is as a study in the art of preaching, its content value is even greater. Although "ethics" is a word savoring a little too much of the academic to be applied to the material in Dr. Tittle's sermons, to fail to mention his effectiveness as a teacher of Christian ethics would be a serious omission. Few preachers have so luminously explained the teachings of Jesus in the light of the problems of today.

The sermon entitled "A Man and His Job," as its caption suggests, deals with a concrete subject discussed comparatively seldom in the pulpit. The first sermon in the book boldly announces as its topic "The Problem of Freedom." It is not to be described but to be read. Six discourses are grouped under the head of "What Jesus Has to Say." One of the best of these is "Treasures Upon Earth," which is essentially an explanation of what Jesus taught about the accumulation and use of money. Although it deals with a theme frequently treated, there is nothing of the cut-and-dried about it. It is especially remarkable for saying so much in a limited space. The closing series in the book consists of five sermons on the general subject of

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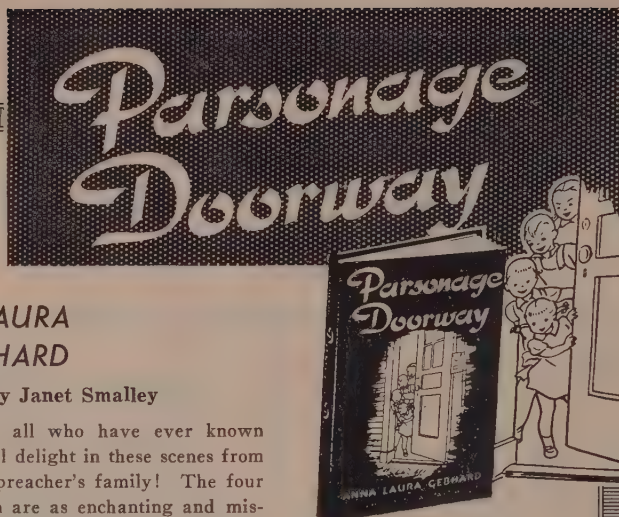
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ALL PARENTS, all who have ever known childhood, will delight in these scenes from the life of a preacher's family! The four small children are as enchanting and mischievous as any crew that ever tumbled through the pages of a book.

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Live with this family, with that little quartet—and recapture the delight of those youngest days when "morning comes early" and when earth is in truth "crammed with heaven." Watch them as they learn and grow, under the guidance of a mother with a sense of humor and a sense of God.

Live with them, and return to your own life with a warmer heart—having found something new about the joy of creative love. Return, too, with a lighter heart—having found something to chuckle over, and to smile at with a smile just once removed from tears.

THE CONTENTS

The Doorway—The Lilac Christmas Tree—Humpty-Dumpty Duaney—Morning Comes Early—Someone's at the Door—"Easter Is a Happy Time"—Mine!—Hands Around the World—Redoing the Parsonage—Sanctuary Hours—Toolbox Talents—"Step, Step, Step, We're Going to Our Church"—Gardens Grow Families—The Larger Life—"Joy to the World!"

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"Ways of Life," their topics being Faith, Humility, Love, Joy and Hope.
L. H. C.

Rural Church

More Than Bread by Frank Benton Herzel. Muhlenberg Press. 280 pages. \$2.50.

The title is an accurate clue to the nature of the book which undertakes to analyze rural life but makes no claim to economic or sociological finality. On the other hand it does aim to make a contribution to the undergirding of rural life with spiritual principles and dynamics.

Pastor Herzel is a churchman who reckons with the necessity of bread but who never forgets that more than bread is needed. His conception of rural life derives from the conviction that rural man is God's partner.

In the light of that principle he recognizes the constructive character of such forces as cooperative activities, the rugged disciplines of country life, and the pioneering work done in training rural ministers by the state schools.

From that same base line he evaluates such destructive influences as excessive diversity, ominous economic insecurity (farm ownership dropped from 62% in 1880 to 39% in 1935), the faulty philosophy of quick cash crop farming which mines the land, and an impoverishing tenancy, land tenure and erosion.

As a background for his positive program, he assumes that our present human predicament is due to our not having followed the divine intention as found in God's revealed will.

He praises the farm ownership programs of the Church of the Brethren and of Monsignor Ligutti at Granger, Iowa. Other brass tacks proposals include the restriction of the size of church auditoriums in the interest of larger educational facilities; the inescapable importance of ministering to marginal groups; and a hearty endorsement of various ways and means of uniting the splintered body of Christ, the church, where sectarianism tends to be too small to survive, and where indigenously united communities are divided by churches which are small in spirit and poorly served by fractions of pastors.

J. D. G.

Dr. Paul Schmidt. Statist Auf Diplomatischer Buehne, 1923-45 by Athenaeum Verlag. Bonn, 1949. 604 pages. DM. 15.

The author was the chief interpreter of the German foreign office, over the decisive years between wars. This volume thus represents a great source of primary materials, particularly so from the position of the body of the German people and the foreign office who were unsympathetic to Nazism. There are, also, many flashes of illumination of Allied diplomacy usually kept in darkness, such as its refusal to support that Germany which was trying to build the nation with good will in domestic and foreign relations in opposition to totalitarianism. Significant also is the evidence that the psychosis of anti-German propaganda of World War I, in the peoples of France and Britain—more in France—prevented a timely readjustment of the Versailles "Diktat" to save the peace. The book is a treasure-trove.

J. F. C. G.

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What a Minister Should Know About Life Insurance

This continues the reproduction from a booklet issued by the Presbyterian Ministers' Fund. While it describes, particularly, the policies of the Fund, there is much general information which will help the minister appraise life insurance in general.

Why should a program be started in seminary?

A. The cost is so low that almost any young man in seminary may, by strict budgeting, make a beginning.

B. He is probably healthier than he will be later. Some ministers are uninsurable.

C. He can secure disinterested advice from some of his teachers.

D. The seminary student will be freed from the high-pressure methods which will be applied if he enters the ministry uninsured.

If a seminary student buys a policy with the fund and does not become a minister, will he lose the insurance?

No. The policy is an absolute contract and will continue in force.

How much should a young man assume to start his program?

\$10,000 should be his objective when he enters his life-work and as much more as he can carry. Even if he cannot start with this amount, he can buy small units of \$1000 at a time.

What is the Whole Life Special Five?

It consists of term insurance for five years after which it becomes Ordinary Life. Then the annual rate will be for the age at which the change from term insurance is made.

What is the difference between a Family Income Policy and a Family Maintenance Policy?

Both are a combination of Ordinary Life with term insurance. Both seek to provide a lump sum for the widow and an income during the years in which her children will be dependent on her for support. The Family Income costs less and gives less than the Family Maintenance contract. For details see explanation on pages 6-7 in "Emergency Aid," our most recent folder.

Why should a clergyman bend every effort to create an estate?

1. Because it is his duty to provide for his family.

2. Because practical considerations make it necessary for him to supplement his church pension.

3. Because a self-respecting minister is the only kind of clergyman who will function at his maximum efficiency.

How can the minister compare policies?

A. He must determine just what type of policy he wants.

B. He must obtain figures on exactly similar policies issued by other companies.

C. He must figure the net cost during the life of the policy taking into consideration expected dividends but remembering that over against expected dividends, he must check what dividends the company actually has paid during the past twenty years.

When ought a young minister buy an educational policy for his children?

Not until he carries enough insurance to be fairly certain that his wife, in case she becomes a widow, will be able to feed and clothe the child until the child is old enough to go to college.

What policies are recommended for children's education?

A. A short term endowment (fifteen years on the father) will protect the child and also mature in time for college.

What is payor benefit?

B. It is a privilege purchased by a small extra charge on the child's policy. This feature provides that in the event of the death of the father, the insurance company will pay the premium until the child reaches twenty-one, or until maturity, if the policy matures before age twenty-one. A physical examination of the father is required for the Payor Rider.

Why are endowments attractive?

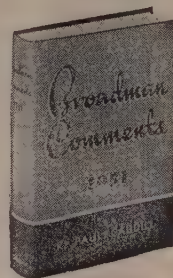
They assure both protection and a lump sum or an income for retiring age.

What is the difference between Twenty-Payment Life and Twenty-Year Endowment?

They are often confused because they both require premium payments for twenty years. But the Twenty Payment Life provides insurance on which no more premiums need be paid after the end of the period. The face amount of the policy is payable at death. The twenty Year Endowment provides that the face amount shall be paid at the end of twenty years or at death, whichever is first.

(To continue in the November issue)

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This Church Plans a Fifty Per Cent Increase

A Challenging Story of the Program of One Church

By Albert F. McGarrah

IN a recent conference I counseled with the ministers of several of the largest churches in a community of 25,000. One of these pastors told of the plan of his church to increase both attendance and income by fifty per cent. The following questions and answers are a faithful reproduction of the discussion which followed this statement.

"Do you mean, Mr. B. . . . that your church hopes to achieve increases of fifty per cent, within six months, for both attendance and income?"

This note of surprise from three of his neighbor pastors was justified.

The occasion was a luncheon conference, last July, with the pastors of the three largest churches in an industrial community of less than 25,000. They had invited me for counsel as to how to make the most of the county-wide cooperative survey and evangelistic program proposed for early in 1951.

"That is the official plan adopted by our officers, in June. Of course we expect also to set worthy goals in the field of evangelism, and in spiritual devotion; sharing with you in the cooperative plans for the pre-Easter season."

The speaker continued: "You are thinking of the 'holding our own' attitude of the church in recent years; but I can assure you that our responsible leaders are taking their responsibilities more seriously. Aroused by what is happening, both in America and around the world, and encouraged by progress made since I came on the field nine months ago, 'greater things' is their motto.

"Looking forward to their diamond anniversary in 1953, they are hoping meantime to double both their attendance and their income; to add fifty per cent to the membership of both our church and our church school; and to prepare for the future. Some already talk of a new unit for our educational and fellowship activities.

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Some Revealing Questions

Q. "How did you persuade your conservative trustees to favor such a pro-

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gram of spiritual advance, and such an increased budget goal?"

A. He explained: "Before I accepted their call, a year ago, I explained that I was a 'volunteer for foreign service', providentially detained; adding that I would feel like a deserter if I failed to promote increased funds for missionary work. Also, that I was concerned for children and youth; and that the church must make better provisions to match public schools. Thus I won the interest of trustees who had given sons for army service, as well as those who were concerned for youth in tomorrow's world.

"Coming on the field last September, I was able to help shape the program of preparation in September, the 'Record-breaking attendance program' for church and church school in October; and their annual budget canvass in November, as promoted both by our own denomination and by the 'Religion in American Life' program.

"Capitalizing my initial appeal on the field, and helping thus to achieve record-breaking levels of attendance and interest with resulting benefit to the budget income, we were able to win the favor of even the doubters.

"Conserving the gains all along the line, we were able, after Easter, to persuade the officers to plan for—and to ask the congregation to authorize repeating the program this autumn with such improvements that we certainly hope to achieve the fifty per cent increases in attendance and income."

Q. "What will be the general plan for your autumn program?"

A. "We will call it a 'Mid-Century Advance Crusade'; stressing also the 'Anniversary Advance' idea, using it for our three-year program to begin with New Year's.

"I find other churches are successfully challenging the enthusiasm of their people for such a program, this autumn, as will enable them to close this half-century at new high levels; to be conserved and capitalized as the basis for a 'New Half Century' of advance."

Q. "Have you any suggestions as to events?"

A. "We plan to call the first Sunday of each month a 'Monthly Roll-Call' Sunday, asking all present in church and Sunday School to fill in cards; and will ask all who were present every Sunday of the previous month to rise for 'recognition'. At Christmas, we will also recognize all who have been present every Sunday beginning with October.

"We will repeat the plans which worked so well last year for a series (Turn to page 89)

PUBLISHED OCTOBER 23

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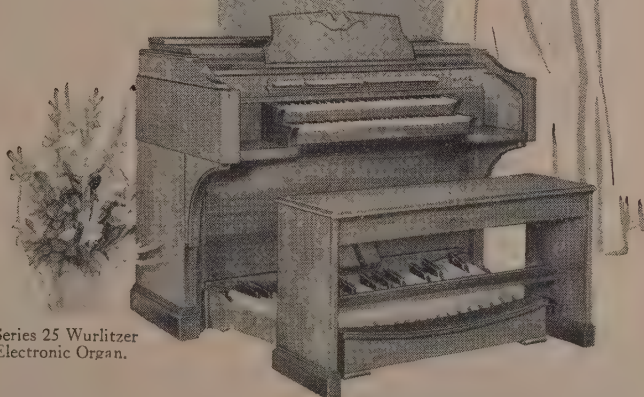
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Religion in the British Isles

by *Albert D. Belden*

Canterbury and Moscow

Although it was in 1948 that the Patriarch of Moscow first appealed to the churches of the West to join the Russian Church in preserving peace, it was not until this appeal was repeated with the Patriarchs of Georgia and Armenia adding their voices, that the Archbishop of Canterbury replied. No reply has yet been made by His Holiness the Pope or by the Free Churches of Britain or America.

The Archbishop's reply is fundamentally disappointing and partisan. He repudiates the Stockholm petition as screening a political maneuver and proposes no action. Here is the main burden of the reply: "Before peace can be established between the nations there must be accepted standards of truth, justice and brotherly regard by reference to which all nations govern themselves and judge one another. Without these there is no lasting confidence and therefore no security for peace."

Referring to proposals to outlaw the atomic bomb, the Primate says, "All such weapons should be abolished in civilized states. But so should war itself; and huge armies, navies and air forces are as great an anomaly in a civilized world as atomic weapons. Again, it is a spiritual remedy which the world needs; and that alone can restore confidence. The question of atomic energy cannot be treated as an isolated topic."

The Patriarch has urged the claims of the Stockholm Peace Manifesto. The Archbishop points out that there have been numerous peace movements in the last twenty years, some supported by good Christians, but many associated with unworthy political activities, and he continues, "as an example I may inform Your Beatitude that the peace movement before the last world war was much encouraged by Hitlerite Germany in the hope that it would encourage an attitude of appeasement in this country, and thus leave Hitler and his accomplices a free hand to do as they liked in Europe." He concludes, "But differences on these points, which seem to me to belong more properly to the political sphere, in no way affect my underlying unity with Your Beatitude in our fervent desire for peace. . . . Any peace of a lasting nature must be based on understanding and fellowship among men, and it is here that Christians can make

their most effective contribution."

The writer may be pardoned, by the urgency of the crisis, two comments upon this reply:

(1) Peace societies in Britain would hotly repudiate the suggestion that they were in any way influenced by Hitlerite Germany before the recent war. The peace societies were never appeasers, but neither had they any faith in war as a defense.

(2) It seems extraordinary that the Archbishop can repeat the Lambeth verdict upon war as being "contrary to the mind and spirit of Jesus," as he does in the unquoted portion of his reply, and yet propose apparently to do nothing to prevent the Christians of his own country from embarking upon it.

It remains to be seen whether the Archbishop can yet be prevailed upon to meet the Patriarchs for concerted action to prevent the final doom of Christendom. Meanwhile, how will the American churches answer the cry of the Russian Church?

Kagawa and Iona

Before the Apostle of Japan left for Europe he paid a visit to the Iona Community's headquarters in Glasgow. It was fitting that he should see something of the noble social work of this highly original and devoted movement led by Rev. Sir George McLeod, D.D. In his talk to the company assembled Kagawa moved all hearts both to mirth and pathos by telling what he claimed to be the 'origin of Santa Claus.' Drawing a map of Japan he showed how the icy winds of Siberia affect the climate so that snow often piles up above the houses till they disappear. "And to this fact," said Kagawa, "we owe the origin of Santa Claus. He is not a myth as the Russians tell their people; he originated in Japan one terrible winter when the people were snowed up in their houses without enough food or clothing to keep them warm. Good people in other parts said 'we must reach them or they will die.' So they harnessed reindeer to sledges and came over the tops of the houses till they reached the 'chimilies,' which were not snowed over, and they dropped long stockings filled with food, and toys for the children, down the 'chimilies.' And that is the origin of Santa Claus." Loud and long applause followed.

Commotion in Methodism

At one of the most successful and hopeful Annual Conferences of British Methodists held during July at Bradford, and at which Dr. W. E. Sangster, the popular minister of the Central Hall, Westminster, was inducted as president, something occurred that has shaken not only Methodism but the country.

In a debate on International Relations and the Hydrogen Bomb, Dr. Donald O. Soper, the famous open-air preacher of Hyde Park and Tower Hill where he is constantly combating Communism in his audience, told the Conference, "I would rather see the world overrun by Communism than plunged into a third world war." That sentence has reverberated throughout Britain and found many thousands of Christian supporters.

As a sequel one of the wealthiest laymen of the West London Mission of which Dr. Soper is superintendent, Sir Malcolm Perks, has resigned. Yet out of 600 letters Dr. Soper received as a result of the publicity given to his statement, only 10 were in opposition. *Picture Post* staged an illustrated discussion between Dr. Soper and Mr. Middleton Murray who recently turned from Pacifism to advocate the use of the Atom bomb if necessary rather than succumb to Communism. It was a very spirited discussion with Middleton Murray being given (rather carefully one conjectures) the last word. But there is no doubt Pacifist stock is rising in Britain. It is felt that every ingenuity of toleration and appeal should be exhausted rather than the horror of final war be invoked.

Britain and the Dogs

From a report issued by the Churches' Committee on Gambling, it appears that for the third year in succession "tote" receipts on dog racing have fallen by over £10,000,000 a year. The receipts for 1949 total £85,643,207 as against £99,549,168 in 1948 and £131,460,177 in 1947. Thus, since 1946 (the peak year), when the receipts on the "tote" reached the fantastic figure of £199,213,285, "tote" betting on "the dogs" has been reduced by over 50 per cent. Thirteen tracks have ceased to function, amongst them the Liverpool Greyhound Club, which in 1948 had "tote" receipts of £69,638, and the Motherwell (Wishaw Greyhound Sports Club), which had a "tote."

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to the United States. He has accepted the Professorship of Christian Doctrine at Butler University. Dr. Robinson is a vice president of the Pax Christi League of Great Britain.

Rome's New Dogma

The announcement that on November 1 the Pope will proclaim as a new dogma to be believed as essential to (Turn to page 85)

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An Outline for Local Church Evangelism

by *W. Carl Rarick**

THIS chart and outline of suggestions are submitted in the hope that a general perspective of the field and program of evangelism may help to clarify and systematize the proper place and importance of certain techniques and methods. The chart is made after the pattern of a pyramid, each step depending upon what has preceded.

I. Statement of Purpose of Evangelism

Every worth-while project has its beginning in the hope of reaching some desired goal. "God was in Christ reconciling the world to himself, . . . entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. . . . So that in him we might become the righteousness of God." (II Corinthians 5:19-21). Since evangelism is the first business of the church, every individual Christian ought to be saying, "Evangelism is my responsibility." We need to be saved from our complacency and impotence and empowered and inspired to do our appointed tasks. The time is urgent. The call to advance rests upon the seriousness of the days in which we live; upon the authority of Jesus Christ; and upon the necessity of new life for all men through faith and obedience to him.

Evangelism has been defined in various ways. Here are some definitions that may help.

1. Propagation of the Gospel through word and deed.
2. Witnessing to the Gospel so that persons will become disciples of Christ and grow to maturity in their relationship to him.
3. Seeking to get people to commit themselves to God that their lives may be transformed through the power made available in Christ Jesus.
4. Striving to make consecrated, loyal working Christians of all people.

II. Discovery

Every successful project is characterized by both zeal and understanding. Zeal in evangelism without understanding often develops into spasmodic superficial emotionalism, while understanding without zeal or spirit often develops into cold intellectualism. After we have gotten into the spirit of evangelism, then we should begin to seek

facts. First concerning the evangelistic potential of the local church through self-study, and second we should seek to know the field. Prospect and responsibility lists can be prepared from church school records and from various other sources.

III. Seeking Decisions

Having made some basic discoveries, our next step in building for Christ is to begin to "Fish for men" and "Draw the net." Many successful methods have been used for this purpose. These may overlap and should supplement each other. Any church will have to choose and adapt whatever seems best for its particular circumstances. The use of any one or all of these methods should help and not detract from what any church is already doing. Six avenues of evangelism are suggested here.

1. *Fellowship Cultivation.* A commission is set up representing all the fellowship, study and service groups in the church. This commission will analyze the responsibility lists and determine which class, circle or group will be given the responsibility for making the approach to each of the persons on the lists. After securing and training the workers, the friendly outreach is undertaken, hoping to bring many for whom the church is responsible into friendly relations, and into the fellowship of the church, and ultimately into a saving experience of Jesus Christ and vital membership in the church.

2. *Program Enlargement.* A vision of new responsibilities leads to convictions that the organizations of the church need to be enlarged and revitalized. And we may see the need of new organizations and projects. Probably many church members need to be revitalized and assigned definite tasks. No church is a real organism without spiritual life regardless of its fellowship, numbers or physical equipment. The spiritual life of the church may be deepened by worship, organized study and reading, and personal prayers and daily devotions.

The National Teaching Mission comprises these four phases: 1. A self-study of the church's evangelistic potential; 2. A community census; 3. Fellowship cultivation; 4. Program enlargement.

3. *Educational Evangelism.* The curriculum of the church-school should be one that builds Christian faith and understanding and leads to Chris-

(Turn to page 86)

*Minister, Ohio Avenue Congregational Church, Denver, Colorado. Mr. Rarick will be glad to respond to invitations to help churches set up evangelistic programs as suggested here.

Religion in the British Isles

(From page 83)

salvation the Assumption of the Blessed Virgin has aroused very mixed feelings in the Protestant bodies of this country.

A statement by the Archbishops of Canterbury and York firmly repudiates it as 'un-Scriptural' and deplores it as an additional difficulty in the path of church unity. So long as the Archbishops accept war as tolerable between Christians this would seem like 'straining at the gnat and swallowing the camel.' What hope is there anyway of theological unity between Rome and Protestantism?

One of the neatest criticisms of the dogma is the following from the Church of Ireland:

Why Not? Hitherto belief in the Assumption of the Blessed Virgin has been in the realm of pious opinions. There is no historical evidence for it. "The legend of the 'Assumption' is part of a fourth century romance, which relates how the Blessed Virgin died in the presence of the Apostles, and was restored to life, and carried up into heaven." (Moss: *The Christian Faith*, p. 74.) The same writer comments: "If it be said that belief in a beautiful legend does no harm, we reply, first, that to believe anything for which there is no evidence always does harm, by weakening our power to distinguish truth from error; secondly, that to treat the Assumption of our Lady as if it were as certain as the Ascension of our Lord is to run the gravest risk of leading people to think that the Ascension of our Lord, for which the evidence is sufficient, is as legendary as the Assumption of our Lady."

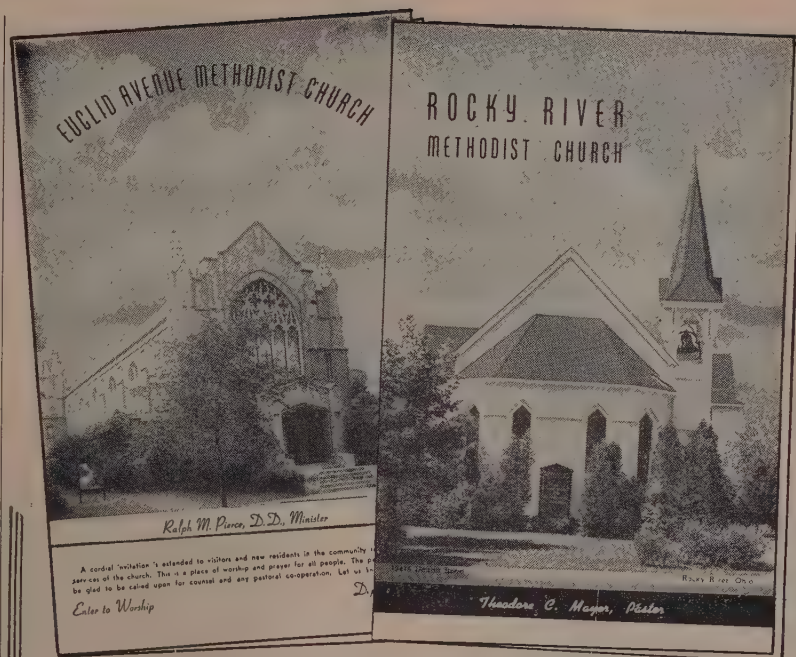
Good Repartee

Dr. Scott Lidgett, the venerable Methodist leader, celebrated recently his 96th birthday. An artist said to him that he would like to paint him on his 100th birthday, "Well, I don't see why you shouldn't," replied the doctor, "you look fairly healthy."

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An Outline for Local Church Evangelism

(From page 84)

tian commitment. The church-school has been and will be one of the greatest recruiting forces for the church.

4. *Visitation Evangelism.* Ever since Jesus sent out his disciples two by two to propagate the Gospel, that has been one of the most effective methods of carrying the good news to the people who will not come to us. Trained workers go into the homes seeking verdicts of discipleship with the Master.

5. *Mass Evangelism.* A properly conducted preaching mission should deepen the spiritual life and bring definite Christian decisions based on deliberate convictions and not on superficial emotionalism. The evangelistic sermon should seek to answer in a convincing way the questions that would naturally arise before making a life investment. The evangelist needs to have a mood of compassion and concern for souls as a shepherd or physician. The Gospel needs to be proclaimed with conviction and clarity. We must seek to regenerate souls. The evangelistic sermon must be one that expects and bids for an immediate verdict. We need to humbly plead with people.

The preaching mission may be supplemented by having certain people be responsible for bringing certain other people to the evangelistic services where these vital issues are discussed in a systematic way.

6. *Christian Family Life.* Home life can make or break the work of any institution. Consistent Christian living and church loyalty witness for Christianity with tremendous power. And since the home has the first responsibility for winning the children to Christ, our homes must be Christian homes. Daily devotions, Christian literature, associates and interest leads are of vital importance.

IV. Orientation

Possibly much of this preparation has already been done through the church school or through association with church leaders and in various other ways. But it is important that matters be made clear and vital under the personal direction of the pastor or his assistant. Therefore pastor's classes, confirmation classes, special lectures, sermons and discussion groups are imperative. Some churches receive adults into their membership with the understanding that they will attend four or five special sessions where vital matters are discussed. One church groups this material under four heads as follows: (1) Basic Christian doctrines, (2) The Congregational Christian churches, history, organization and program,

(3) The local church, history, organization, purpose and program, (4) Means of Christian growth and service. Another church uses the following five general topics for an orientation course. (1) The Christian way of life, (2) The story of the Christian church, (3) Beliefs that matter, (4) The stewardship of life, church organization, program, etc., (5) The Christian at worship. Other churches have equally as valuable methods. A special commission is working in this field and will report soon.

V. Ceremonial Dedication

How to receive people into church membership, the household of faith, so that this becomes a vital religious experience that affects life, suggests a very important field for thought and action. Another commission is working in this field and hopes to report some vital suggestions. It is quite common for churches to use personal commitments, public confessions, statements of faith, consecration vows and cooperative pledges. This service can be made much more significant by the use of ceremonies, symbols and sacraments.

VI. Christian Growth and Training

Assimilation of new members into the life of the church has been a weak spot in the program of many churches. However this will be greatly helped if a good program of fellowship cultivation and orientation has been carried on. Regular attendance at worship services, Bible study, discussion and fellowship groups, daily devotions and personal prayers will greatly help. Christian literature and special training workshops will be of inestimable value. Participation in inter-church conferences and programs are of great value.

VII. Participation

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." (Ephesians 4: 11-16).

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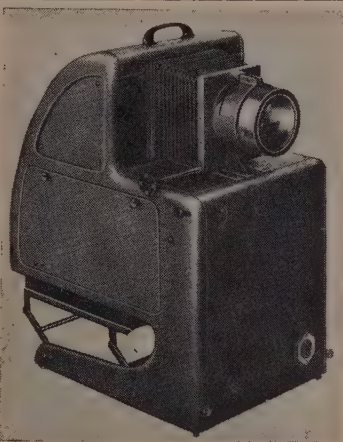
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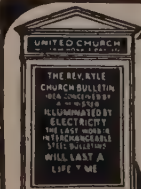
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One of the most effective examples of this is in the Saint Matthew's Episcopal Church, Wheeling, West Virginia, J. Milton Thomas, rector.

The designing creation of the door was by Myers Brothers, Inc., of Steubenville, Ohio. The glass is tempered Herculite made by the Pittsburgh Plate Glass Company. A heavy splayed oak frame, in hand painted colors provides the frame for the doors. The glass ransom is decorated with the diocesan symbols of the Episcopal Church of Virginia and West Virginia, together with a celtic cross.

Myers Brothers, located at Steubenville, Ohio, have pioneered in this work and advise us that they are in a position to serve churches in all parts of the country.

Another Book Reviewed

Six New Christmas Candlelight Carol Services by Rev. J. Harold Gwynne, D. D. Published by the author at Martins Ferry, Ohio. Thirty-six pages. Sixty cents.

Churches and other organizations are constantly striving to produce a combined Christmas candlelight and carol service made up of scripture, the finest we have in music, poetry and prose, that will result in an effective service of worship.

The Six New Christmas Candlelight

This Church Plans a Fifty Per Cent Increase

(From page 81)

of special Sunday nights—'Women's Night', with women in charge, and with recognition for each of our women's societies, circles and classes—rising. The Men's and Sunday School's nights will follow. Possibly a 'Choir Night' just before Christmas.

"We will also have a 'Citizen's Night' just before the election, when the mayor has promised to be our guest, and when the P.T.A. and other community organizations will be recognized.

"Then, with special 'Fellowship Church Night Dinners', Sunday School promotion, etc., we will help both to increase attendance and permanent interest of all who share in any way, along with their friends."

Carol Services, prepared by the Reverend J. Harold Gwynne, D. D., is an excellent guide and source of material for this type of service. The booklet contains a fine collection of poems, interpretations and scriptural material, and musical suggestions. The six services arranged in this attractive booklet are not only unique, but they are also very well prepared.

The value of a booklet of this kind has already been proved by the fact that thousands of churches of many denominations have used the author's former booklet, "Six Inspiring Christmas Candlelight Worship Services."

It is material of this nature that will succeed in lifting the quality of our worship at Christmas, and make the message of this holy season more effective to all people.

—Hamlin G. Tobey

Books Which Will Help You Plan Your New Church

PROTESTANT CHURCH BUILDING

By William H. Leach

A complete survey for churches and churchmen planning new buildings. Written by a competent observer and student. The first half considers the organization for building: appointment of the committee, comity agreements, finance, etc. The second part deals with architecture of nave, educational rooms, social facilities, heating, lighting, etc. A chapter on the parsonage. Cloth bound. Large pages. Delightfully illustrated. \$3.00

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A complete guide for the church building or improvement program. Cloth bound, illustrated. 192 pages. \$2.75

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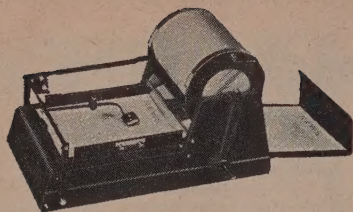


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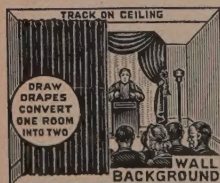
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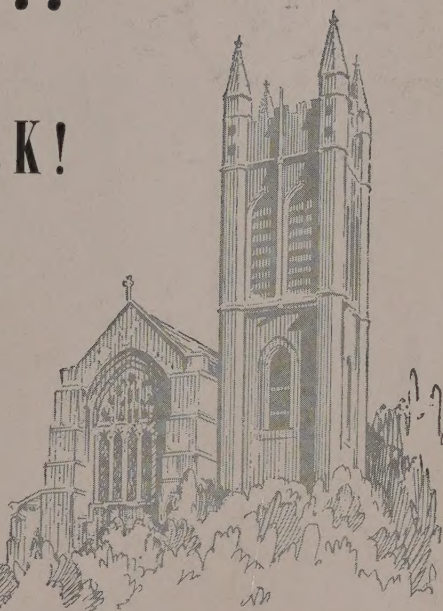
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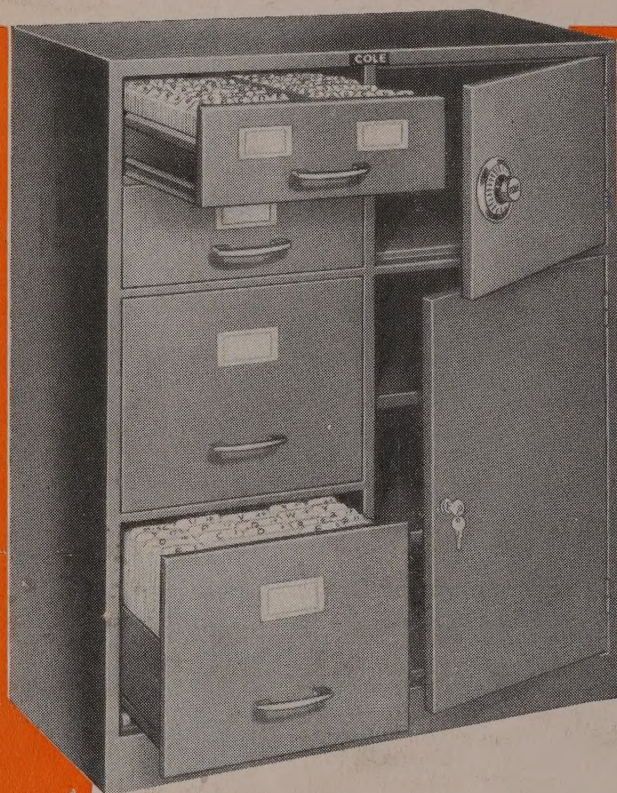
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